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The LUTHERAN OUTLOOK

Appraising the Yalta Conference

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A Lutheran University—Now

O. H. Pannkoke

ol. X March, 1945 No. 3

Pointed Paragraphs

THE BRIGHTER SIDE

THE PEOPLE of the United States have been told many things very frankly.

We shall not have as much meat in 1945 as in the past year.

There will be less sugar for the housewife.

There will be fewer shoes for the family.

Good rubber for tires will be hard to get.

Few of the things the public really expected this year will be available.

However, get this, the supply of whisky will be increased.

Uncle Sam tells us so.

That makes for rejoicing among those who make it, sell it, and some of those who use it.

Plenty of whisky will do many things.

It will lead to plenty of time wasted around bars where men and women are both welcome.

The war worker can get drunk easily and lose a day or two a month, or a week, as the case may be.

Plenty of liquor will keep the saloons open, their lights bright, and give employment to many who are needed to make guns, munitions, and tires.

At any rate, we ought to look at the bright and optimistic side of things as the new year begins to roll along. If the family is short on sugar, heat and meat it can go down to the saloon and warm up, inside and out.—*Grand Rapids (Minn.) Herald-Review.*

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God. *Alfred Tennyson.*

ASSURANCE

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatsoe'er it be,
Still I can trust His love to give
What will be best for me.

I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

—*E. Margaret Clarkson.*

The Beatitudes are fragments of the autobiography of Jesus.—Maltbie D. Babcock.

IMMORTALITY

Marshalled before us on the greening lea,
As breaks the sun through April's leaden sky,
Billowing waves of countless crocus lie
To call forth from awed hearts a rhapsody
Of praise to God—who caused these joys to be;
These are the flowers of yesteryear, we cry,
That bloomed and withered and, it seemed, didst die—
Does nothing ever know finality?

Lo! from the grass springs nature's evidence
That though transition comes—naught knoweth death;
To silence realist's finite pretense
Which would fog substance with its shadow's breath;
As crocuses, reborn from out the sod
Bespeak the utter deathlessness of God!

—*Ernest Ballantyne.*

Lady Astor, American-born as Nancy Langhorn, of Virginia, first woman to sit in the British Parliament of which she is still a member, in discussion the other day of world conditions, gave expression to what she regarded as the fundamental need of Europe. Her emphasis was unmistakable and positive. "Europe," she declared, "needs a reformation, it needs a Salvation Army more than any other kind of army."

FOUNDATIONS OF PEACE

Long before war had attained its present height of destructiveness men were discussing "peace" and its establishment—Sully's "Great Design," for example, in Henry IV's day. They knew the price that must be paid for peace achievement. So did the great seventeenth century jurists who codified the principles of international law. There is nothing in the "problem of peace" today that was not then known and explored to the bottom. The only difference between their time and ours, the and ourselves, is that they recognized that peace could not be built upon foundations of mere expediency but must at bottom be founded upon Christian principles and Christian faith. Granted that there was much lip service in their case, there was at least that much, and we have not even that much today.

There was a time when Western men attacked the problem aright after a fashion, and got results of at least a sort. That was in feudal days when for a while the "Truce of God" *(Treuga Dei)* was observed for a good part of the week. But it was a truce of God and that is why it "worked." But the men believed in God and in His law even when they broke them!

—Thomas F. Woodlock in *Wall Street Journal*

Jesus did not come into the world to make life easy. He came to make men great.—Bishop Fiske.

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Editor

Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church and the United Danish Lutheran Church. The Conference has a total baptized membership of 1,621,608. Its congregations number 6,262, and it has 4,444 ordained ministers.

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The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is entered as second class matter at the postoffice Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance. $3.00 per year to foreign countries.

All communications pertaining to subscriptions and change of address should be addressed to the publishing houses affiliated with the American Lutheran Conference. All other matters should be addressed to the editor.

The
LUTHERAN OUTLOOK

UME X | MARCH, 1945 | NUMBER 3

EDITORIAL

HAT THE NOW FAMOUS Yalta Conference marks a momentous milestone in world history is easily apparent to anyone who has made even a fficial study of the conclusions reached by Roose- Churchill, and Stalin. Although all of the terms of the agreement have not been divulged, enough has been revealed in the respective reports of chill and Roosevelt to the British Parliament and merican Congress to indicate that the United States been committed to a postwar program that involves volutionary change in America's traditional foreign y. In Mr. Roosevelt's own words to the joint session ngress on March 1:

l Yalta Meeting ng World Peace?

he conference in Crimea was a turning point, I hope, r history, and therefore in the history of the world. ll soon be presented to the Senate and the American le, a great decision which will determine the fate of nited States, and I think therefore of the world, for rations to come. There can be no middle ground We shall have to take the responsibility for world boration, or we shall have to bear the responsibility nother world conflict."

HILE THE AMERICAN PEOPLE, almost without exception, will respond to this challenge to world boration for the sake of doing away with interna- l anarchy, there are many who entertain grave mis- gs on the methods pursued to accomplish this lauda- end. The high ideals enunciated in the Atlantic ter, it would seem, have been almost completely pped. The Yalta Conference, by the President's own ssion, was largely a compromise. That far-reaching essions were made to Russia can not be denied. With the Soviet armies dominating all of eastern Europe, Stalin occupied a commanding position in the deliberations, and he evidently got all that he demanded.

Poland is to be dismembered, and one-third of that country, up to the so-called Curzon line, is to be added to the Soviet Union. This is rather an ironical "solution" of the Polish problem. Was it not for the sake of preserving the integrity of Polish territory that Great Britain and France went to war against Germany when the Nazis sought to recover the Polish Corridor? Of course, Poland is to be "compensated" by a generous slice of East Prussia, and Russia is also to take a corner of that province. But will not this arbitrary division of territory create a more dangerous situation than that which led to the present conflict?

As for the Baltic States, nothing thus far has been divulged, but it is quite clear that they have been left to their fate, which means, of course, that they also will become a part of the territorial spoils awarded to the Soviets. Silence also is maintained relative to the status of the Balkan States, but there can be little doubt that all of southeastern Europe with the exception of Greece will come under Russian hegemony.

Germany's fate was sealed at Yalta. Not only is it to be completely crushed and disarmed, but it is to be rendered impotent to wage future war. In view of the tragedy brought on the world by the ambitious Nazi leaders, these proposals will evoke no sentimental sympathy from the rest of the world, but the plight to which this procedure will reduce a nation of eighty million people is another matter. President Roosevelt did indeed tell Congress that the Yalta Conference did not contemplate "the destruction or the enslavement of the German people," but had in view only the removal of "a cancer from the German body which for generations had pro-

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duced only misery and only pain for the whole world." However, a peace may be made so hard that it may serve only to aggravate the malady it was intended to cure, and there are plenty of evidences already at hand that Versailles was only a minor operation compared with the fate which awaits the German people at the close of World War II.

MR. ROOSEVELT informed Congress with some evidence of pride that he had evolved a successful solution of the impasse created at Dumbarton Oaks when the Russian delegates insisted on the right to vote on any proposal that might come before the Security Council and thus to veto any action that might be aimed at them as an aggressor nation. His solution, he said, had been unanimously accepted at Yalta, but he was not yet prepared to divulge it. Five days later, however, he made known the new plan. It provides that an accusation of aggression may be considered by the Security Council and measures for a pacific settlement adopted by a vote of seven members of the Council, with the parties in the dispute not voting. But on the question of employing economic sanctions or military force against the accused nation, action can be taken only by the affirmative votes of seven members, including all the big five—the United States, Great Britain, Russia, France, and China. This implies that any one of the big five could veto the use of force against itself, which means that Stalin won his point, after all.

Meanwhile, plans are going forward for the forthcoming meeting of all of the members of the United Nations at San Francisco on April 25. "There," the President told Congress, "we all hope, and confidently expect, to execute a definite charter of organization upon which the peace of the world will be preserved and the forces of aggression permanently outlawed." Forty-four nations will be represented, including Turkey, which declared war on Germany and Japan in time to get an invitation. Poland will also be invited, provided a new provisional government can be organized in time to receive recognition by the big powers.

It is not too much to say that the hope of all mankind will be centered very largely in the outcome of the meeting in San Francisco. However, it also must be said that unless the proposed world federation succeeds in undoing much that was done at Yalta, the prospects for future peace in the world are anything but bright.

War Being Brought To Axis Homelands

WORLD WAR II seemed to be nearing a decisive stage during the month of February as the Allied attacks mounted to unprecedented fury on the very thresholds of the enemy countries. Following virtual occupation of nearly all of the Philippine archipelago, the armed might of the American forces in the western Pacific was turned in the direction of the Japanese home land.

After a great armada of carriers under Vice Admiral Nimitz had approached within a few hundred miles of the Japanese islands, challenging the Jap navy to come out and fight, a devastating attack by bombing planes was made on Tokyo. Some 1,500 carrier-based planes continued their sorties over the Japanese capital for several hours on February 16 and 17, and damage to war plants in the Tokyo area was reported as considerable. A week later, February 25, 200 Super Fortresses joined the carrier planes of Vice Admiral Nimitz to deliver another hard blow at the Japanese capital. It is evident that the Super Fortresses came from a base on one of the islands recently captured from the enemy.

Meanwhile a sanguinary conflict developed at Iwo Jima as a large force of Marines was landed on that island-gate to the inner defenses of the Japanese Empire on February 20. Iwo Jima is only 750 miles south of Tokyo, and its strategic value as an air base makes it a military prize of supreme importance. Japanese ingenuity had converted the bare volcanic island into a virtual Gibraltar, and the bloodiest conflict of the entire war developed on its rocky shores. Losses on both sides were terrific, and the island was not taken until the Japanese garrison of approximately 20,000 men had been virtually exterminated. Admiral Nimitz reported on March 5 that the bodies of 14,456 Japanese had been counted up to that date. Only 81 prisoners had been taken. American dead numbered 2,050 at that time.

In the Philippines, more islands had been captured by General MacArthur's forces, and thousands of additional American captives had been freed, including many missionaries. Bataan, Corregidor, Cavite and all of Manila were in the hands of victorious American troops, and the great harbor of Manila had been opened for shipping and naval purposes. Slaughter of Japanese forces on Luzon was appalling. Six divisions—probably between 90,000 and 100,000 men—had been completely destroyed and the remaining four divisions on the island had been split into eight segments and were gradually being annihilated.

In the European area also the Allies were carrying the struggle to the home soil of the enemy. While the Russian armies on the east were moving like a vast and irresistible flood over East Prussia, Silesia, Pomerania, and even invading Brandenburg, the Americans and British under General Eisenhower were crashing through the West wall at various points and rolling the German forces back upon the Rhine. The great city of Cologne, said to be in virtual ruins from incessant air attack, was in the hands of the Americans on March 6. Most of the bridges across the Rhine had been destroyed by the retreating German armies.

Thus, for the first time in World War II, the Germans on the east and west fronts are fighting almost entirely on their own territory. Although there have been rumors that Hitler was planning to withdraw from Italy,

es were still putting up a stubborn resistance on front on March 1.

ficial circles and military commentators now seem ed that collapse of the German war machine may be cted this year, perhaps before summer comes. The with Japan, however, may continue for years, es- lly if the Mikado's government elects to fight to a n on the Asiatic mainland. It is rumored that a part of the empire's essential war industries have dy been removed to Manchuria. Japan's military ine, said to be composed of approximately 5,000,000 ng men, is still virtually intact.

heran Commission ives in Europe

S THIS IS BEING WRITTEN, news has just reach- ed our desk from the Publicity Bureau of the Na- l Lutheran Council that the Lutheran Commission urope, consisting of Dr. P. O. Bersell, president of Augustana Synod and past president of the Council; Ralph H. Long, executive director of the Council, Dr. Lorenz B. Meyer, representing the Missouri d, has arrived safely in London. The Commission left Washington, D.C., on an Army transport plane ded by the United States government on February By the time this reaches our readers the Lutheran rs will undoubtedly be in Stockholm, conferring the heads of the Church of Sweden.

e Commission, which was named several months by the National Lutheran Council in collaboration the leaders of the Missouri Synod, will investigate ituation of the Lutheran Church in the war-ravaged of Europe with a view to determining the measure stwar relief that will be needed to rehabilitate those ons of the Church whose plight is most desperate.

e proposed itinerary includes a visit to Geneva, zerland, to consult with the administrators of the d Council of Churches. Visits to other countries in pe will depend upon the course of the war. The en- rip is expected to consume six weeks to two months.

e unusual significance of this mission is reflected e following words written by Dr. Bersell on the eve e Commission's departure from Washington:

y the time this appears in print, we hope to have leted the first lap of our journey as commissioners senting the five million Lutherans of America. It be the first time that Lutheran "ambassadors of will" have crossed the Atlantic to bring united ings to our sister Lutheran Churches over there. God bless this mission and make it fruitful to the ase of fraternal love among fellow believers!

s to the need and distress over there and the wel- extended to us by our European brethren, a letter received from Archbishop Eidem bears eloquent nony. It will very largely be the Lutherans of rica and Sweden that will join benevolent hands to assist in the rehabilitation of the Lutheran Churches in the war-ravaged countries. It's going to be more than a physical task. It will be a spiritual adventure of gigantic proportions. God's people will not fail to respond."

It is indeed fortunate that a united American Lutheranism has joined hands in sending these "ambassadors of good will" to the brethren in Europe. That the situation is desperate in the Lutheran Church across the seas is evident from the fact that Sweden is the only Lutheran country in Europe which has not been touched by the havoc wrought by the present conflict. In all other lands churches have been destroyed, theological seminaries closed, pastors and students of theology by the thousands have been drafted into the fighting forces of the belligerent nations and many have been killed, hundreds of pastors are refugees or in concentration camps, and congregational life in general has been gravely disrupted.

The letter from Archbishop Erling Eidem, primate of the Church of Sweden, to which Dr. Bersell referred above, discloses the fact that Bishop Berggrav and the other Lutheran bishops of Norway are now interned on an island in Lake Mjösen, Norway, and that approximately 100 Norwegian pastors are also prisoners at the same place. He also reveals that there are about forty Lutheran pastors from the Baltic States who are refugees in Sweden, among them the 70-year-old Bishop of Esthonia, Dr. Köpp.

Other sad details to the over-all picture of desolation and disorganization in the Church will no doubt be provided when the Lutheran Commission to Europe returns home. That it will stir American Lutheranism to pour out its very soul in compassion for the brethren across the seas is certain. It is not too early, therefore, for pastors and church leaders to begin already to translate Christian love and sympathy into action. The measure of our Church's concern for fellow believers in Europe will be revealed in the response to the Lutheran World Action appeal on May 6. May our Church not be found wanting.

Why Not a Common Lutheran Hymnal?

THAT THE LUTHERANS of America are moving closer together in almost every realm of the Church's work can scarcely be denied by any one who has the slightest knowledge of the events of the last five years. Cooperative projects are multiplying, both at home and abroad. In the face of the overwhelming problems confronting the Church today, there has developed a growing awareness that no synodical organization alone is adequate to meet these tasks, and the movement has been consistently in the direction of cooperation.

There is one specific field, however, in which the movement has definitely lagged. It is in the realm of worship. Practically every Lutheran synod in the United States, so far as we have knowledge, is still making use of a

separate hymnal, and many of them are using a different form of worship. While the Common Service is employed in increasingly larger circles, the musical setting varies, and several other services are in vogue, stemming from European parent Churches.

Probably no other single circumstance emphasizes Lutheran disunity and helps to perpetuate it more than this. Also, it is probably responsible for more losses in Lutheran membership than any one other factor. Lutherans moving from one section of the country to another often find it more difficult to adjust themselves to the strange liturgy of a different Lutheran group than they do to the informal worship of a Reformed church. The result is that they begin to drift around, and many of these are eventually lost to the Lutheran Church.

While a uniform liturgy is undoubtedly of greater importance than a common hymn-book, the latter is also highly desirable. It is a well-known fact that Lutherans of various bodies, when they come together for union services, often find it difficult, not to say embarrassing, to sing even our own Lutheran chorales because of the large variety of musical settings that are employed. The translations of the original text are also confusing by reason of variations. Thus far, Lutherans have not been able even to agree on how they should sing Luther's "A Mighty Fortress Is Our God"!

The recent venture in cooperation in the field of parish education materials has already emphasized the value of united publication efforts. Not only has it resulted in a higher standard of lesson helps, but because of mass production, has tended to reduce costs. The moral is obvious. With its rich heritage of church music and hymnody, the Lutheran Church of America should be able to produce a hymnal that is second to none. It should also be possible to reduce the cost of production very materially. More important still, a common hymnal would be a bond of union between Lutherans that would undoubtedly speed the day of closer fellowship.

In view of the fact that nearly all of the major Lutheran bodies are now giving consideration to revisions of their respective hymnals, the time seems providential to give serious study to the feasibility of a common project. We are heartily in favor, therefore, of the movement recently launched to bring together the hymnal committees and liturgical commissions of various bodies for a consultative conference. The proposed meeting is scheduled to be held in Pittsburgh, Pa., in the month of June, and considerable interest has already been manifested in the outcome of its deliberations.

If it is found impracticable at the present time to unite on a common hymnal, it should at least be found possible to reach agreement on uniform translations and musical settings of our great Lutheran chorales. Such uniformity would be welcomed by our Lutheran constituency and would undoubtedly become the starting point for a larger venture in cooperation.

Faithful Servant Resigns Office

IN ALL LUTHERAN CIRCLES there was general r joicing a month ago when it became known that th National Lutheran Council had begun a new era of ex pansion under the provisions of its new constitution. On of the chief causes for satisfaction was the assumptio of responsibility for student service work, consolidatin the activities hitherto carried on by the American Lu theran Conference and the United Lutheran Church i America.

Joy over the consummation of this important step i the direction of Lutheran unity was tempered, howeve by the fact that the Rev. Fredrik Schiotz, who for mo than six years has directed the student service depar ment of the American Lutheran Conference, felt co strained to give up his work in this field in order to a cept a call to a parish in Brooklyn of the Norwegian Lu theran Church. Pastor Schiotz has been deeply devot to his task and has been singularly successful in his e forts to organize Lutheran youth at non-Lutheran ins tutions of learning and to keep them faithful to the Church. It had been the devout desire of his friends a admirers within the Conference that he might have b come the director of the consolidated program under t aegis of the National Lutheran Council.

Inasmuch as Pastor Schiotz, however, has found it t be consonant with the will of God to return to pari work, he can do so with the consciousness that he h been a faithful and devoted servant, and that he h earned the gratitude of the Church for a task well do May the Lord bless him richly in his new field of lab

The Whip of Wrath

MOST OF US have no difficulty in recognizing t value of material and domestic property, but h have some difficulty in remembering the sacred value humanity.

When we study the Scriptures we cannot avoid r ning across the words, "a terrible" and "a righteous" G

St. Paul had no difficulty speaking of God in t most sublime words and then in the next breath sayi "Be not deceived, God is not mocked, whatsoever a m soweth that shall he also reap."

Jesus taught His disciples to keep the terribleness God before their minds. When He sends them out He t them to say in the light what they have heard in da ness and to shout from the housetops what they h heard in their ears. They are not to fear those who merely take their physical life. We and our contemp aries have been reared in the atmosphere of the all-lov God—one that we never had to fear.

"The whip of wrath" spoken about in olden times been put aside pretty much in modern religion. I am sorry that there was a time in my own life when I fea the words in the preamble to the Ten Commandment

the Lord thy God am a jealous God, visiting the in- y of the fathers upon the children, upon the third fourth generation of them that hate me, but showing y and loving kindness upon them that love me and my commandments."

ere was a time when scientists thought they could re the law of inheritance implied in these words, but have reversed their opinions now.

hat has been the results of having God painted in rful colors? He has become vague, inactive, chummy, He has lost his firm grip on our souls, and we have Him out of the game of life.

ok in contrast at the writer of the 51st Psalm. Here man who considers the wrath of God above all ca- ties. He trembles to the bones in fear of it, he seems rab at the coat-tail of God saying: "Banish me not Thy presence and take not Thy Holy Spirit from

ere is the true calamity that may befall men, and it e right concept of what the wrath of God is. The ul thing is that He may withdraw His Spirit away the sinner and let him go.

ee, Wis. L. C. Bundgaard

The Conference Corner

By President H. L. Yochum

HE TREND is unmistakable; the advantages are obvious; the duty becomes increasingly compelling; obstacles must be eliminated. You've guessed it: we talking about Lutheran unity.

ne meeting of the National Lutheran Council late in uary was another significant step forward, consoli- ng the gains of recent years, fixing the pattern for the re clearly and with the hearty support of all con- ed. If the proposed conference scheduled for this can be held, about ten times the number in the Coun- will gather for mutual counsel and encouragement. builds unity.

ne meeting of the American Lutheran Conference November took a big step forward in this trend to- l Lutheran unity when Student Service was transfer- to the National Lutheran Council. This was a pledge nfidence and of readiness to do more than cooperate h is truly impressive when one realizes the risk of wn future which the Conference recognized and took erately. In the next issue of the OUTLOOK we l present a detailed account of the action taken by the ncil in regard to Student Service.

* * *

local Lutheran Council was formed out in Portland, gon, providing a pattern for other cities where Lu- an pastors with vision and good will can form an association which will be to their mutual benefit and will build unity.

In meeting the challenge of war emergencies, the National Lutheran Council and the Missouri Synod have worked out procedures for coordination and cooperation which seem satisfactory and workable and promise better things to come.

* * *

The trend is unmistakable. We are on the way. And it is our duty to foster every approach toward better understanding and progressive unity among all Lutherans. While we were disappointed in the results of most synodical conventions during 1944, we regard that as no excuse for doing nothing in 1945.

Between conventions should come the planning, the exchange of ideas, the promotion of good will, all of which should then be reflected in official action at the ensuing conventions. Particularly should effort be made to promote intersynodical conferences among pastors in larger local areas. True unity must be achieved on the parish level if it is to mean anything in the daily life of the Church. And it is there, not among official leaders, that we find the greatest obstacles to Lutheran unity.

* * *

These obstacles to Lutheran unity dare not be ignored. The sooner we lay them out on the table in their ugly nakedness, the sooner we shall get rid of them and achieve true unity. Some of them are in the field of doctrine; some are in the field of practice; but essentially they are matters of difference in attitude. A few illustrations will help us to realize this fact.

All Lutheran bodies are on record as opposing lodgery, and the reasons for our stand are clearly stated. Yet the attitude on this matter shades all the way from fanaticism to worse than indifference. Some pastors and congregations seem to regard lodge membership as the worst sin imaginable, while in one large Lutheran body several hundred pastors hold at least nominal membership in a lodge!

All Lutheran bodies are on record as opposing indiscriminate pulpit and altar fellowship, and the reasons for this stand are obvious. Yet the attitude on this matter shades all the way from narrow sectarianism to the rankest kind of unionism. Some pastors refuse even common courtesy on the street to all not of their group, while some pastors practice open communion and seem to prefer union services with other denominations to fellowship with other Lutherans!

All Lutheran bodies are on record as accepting the canonical books of the Old and New Testaments as the Word of God, revealing the changeless Truth which transcends man's discovery or adequate expression without divine aid, centering in the Incarnate Word, Jesus Christ. Yet the attitude on this matter shades all the way from a mechanical literalism and magical use of words to a Barthian or even modernistic evaluation and use of the Scriptures. Some Lutherans will tear a phrase out of its

context and use it to prove a contention in such a manner as would amaze the original writer, while other Lutherans would eliminate all objective validity from the Bible and write off the divine authority of sections of the Scriptures in most profligate fashion!

All Lutheran bodies are on record in clear statements regarding conversion, and agree with each other therein. Yet some Lutheran pastors have out-Wesleyed the Methodists in requiring emotional experiences and legalistic regulation of conduct as evidence of regeneration, while some Lutheran pastors measure religion in terms of memory work during catechetical instruction and have no scruples about indulging in worldly pleasures personally or as part of their parish program.

* * *

Three things ought to be apparent to all of us. We can never establish true Lutheran unity by agreeing to ignore these and other differences. We can never enjoy true Lutheran unity without clear understandings expressed in writing beyond equivocation. As the spirit is higher than the letter, we must rise to a level of mutual respect for conscience which will allow a wholesome bit of "elbow room" without fear of its abuse.

Yes, let's "accentuate the positive," but let's not forget to "eliminate the negative." Both build unity!

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Yesterday—Today—Tomorrow

By Lorraine Servheen

Counsellor at Iowa State College and University of Iowa

YESTERDAY

PERHAPS MOST OF THE REWARDS in student work come after a student has graduated; he gets a new perspective of what it has meant to have his Church interested in him and what the Christian friends on the campus have meant to him. Some write back things like this:

"The only way I can think of expressing it is, I am *delighted* to be a Christian." (from an Ensign in the Navy)

"Because I sincerely believe that the best place to make friends is in church, I enclose a sum ($100) to help you with your plans for a student house." (Graduated last year and is in the Navy and now at sea.)

"Don't faint now, but I am teaching six days a week! Yes, I enrolled as a Sunday school teacher last week. . . Also, on Sunday nights there are Lutheran vesper services which are not too well attended, but I manage 'represent' the faculty." (A girl who is teaching hi school now).

"But I still marvel that I'm no longer rebellious—th I can *feel* that whatever I am to do in His Kingdom I be able and want to do it."

TODAY

The Lutheran students at the University of Iowa ha begun informal supper discussions to be held on Thu days every other week. This group will discuss curre social problems from a Christian point of view.

Iowa State Lutheran students have been guests Prof. O. A. Olson at Sunday morning breakfasts in home. Different students are invited each Sunday groups of about fifteen.

A recent poll was taken in a group of students at Io State College on what activity Bethesda Lutheran co gregation and the Lutheran students could share in orc to become better acquainted with one another. One pop lar suggestion was that the members of the congregati open their homes to the students for Sunday dinner given Sundays.

The Iowa State Lutheran Student Center was mov to another building at the beginning of the school ye The students did all the necessary repairing and red orating. Home economics students helped with the c ering of furniture that was given by people of the c gregation and neighborhood. This Center is a place relaxation for the students; there are facilities for m ing fudge and popcorn and cooking coffee. Council me ings and committee meetings are held there. A pi and radio have been given by friends, and games an ping-pong table are also available.

TOMORROW

We are dreaming dreams and making plans for tom row. At Iowa State we are planning on over 100 Luth an students at the close of the war. At the Univers there should be almost as many. When the war is o we want Lutheran student houses on both of th campuses.

Iowa State Alumni who have seen the need of a s dent house at Ames have taken the initiative of form a committee to gather contributions for an Iowa S Lutheran Alumni Appeal Fund.

Tomorrow, when the war is over and they can w civilian clothes again, three boys from Iowa State planning to enter the ministry.

* * * * *

"So teach us to number our days, that we may ge a heart of wisdom." Ps. 90:12.

Appraising the Yalta Conference

By John Foster Dulles
Chairman of Commission on a Just and Durable Peace

THE CRIMEA CONFERENCE was an indispensable prelude to that of San Francisco. It came at a time of doubt. Over a year before, Great Britain, Soviet Union, and the United States had pledged nselves to the "closest cooperation" in relation to opean questions. But that cooperation had deteriorduring 1944. It appeared that the government of United States preferred to avoid responsibility for cult European decisions and that the Soviet Union erred to decide alone matters which affected it vit. Under those circumstances, it hardly seemed worth le to go ahead with plans for more elaborate collabion. Such plans could be no more than paper plans ess the nations which possessed preponderant power he world were willing to cooperate.

he Crimea Conference showed a revival, within the at alliance, of a will to collaborate for peace, as for . The decisions there taken were not news. For the t part they had been foreseen. What could not have n foreseen was the acceptance by the United States of onsibility for such hard decisions as the redetermina of Poland's boundaries and the acceptance by the iet Union of United States' and British participation eciding what would be the Soviet's western boundary. cynics will say that the United States merely acted the inevitable and that the Soviet Union allowed United States to agree only on Soviet terms. To say is to miss the main point. A new era was opened the Crimea Conference in that the United States ndoned a form of aloofness which it had been prac ng for many years, and the Soviet Union permitted at action on matters that it had the power to settle for lf. These are two momentous precedents. If they had occurred, the future would have been dark. Now t they have occurred, we can proceed hopefully with ns to broaden the base of international collaboration make it permanent.

Satisfaction and Discouragement

Ve can feel profound satisfaction that our government, the Crimea Conference, realized the hope expressed the Cleveland Church Conference, that our governnt should get down into the arena and battle for its als "even under conditions such that partial and temary defeat is inevitable."

Organized power must be built on practical realities. o, it must be inspired with moral purpose. If the imea Conference encourages us politically, it reveals a discouraging gulf between what we practice and what we preach.

The Atlantic Charter is the moral standard upon which the leaders of the United Nations have themselves agreed. Compared with that standard, the Crimea decisions do not stand up very well.

The principle of "no aggrandizement, territorial or other" (Atlantic Charter, Point I) has been abandoned. The Soviet Union has aggrandized at the expense of Poland, and Poland, in turn, is invited to aggrandize herself at the expense of Germany. The territorial changes decided upon are not made dependent upon "the freely expressed wishes of the people concerned" (Atlantic Charter, Point 2). The Crimea declaration speaks of "the restoration of sovereign rights and self-government to those peoples who have been forcibly deprived of them." But it adds to the quoted words, drawn from the Atlantic Charter (Point 3), the words "by the aggressor nations." Thus, seemingly, only those who have been deprived of sovereignty or self-government by the Axis powers are to be given the benefit of that principle of the Atlantic Charter. The decisions regarding Germany, while not explicit, reflect a spirit quite different from that which sought the "economic prosperity" of "all States, great or small, victor or vanquished" (Atlantic Charter, Point 4).

Must Atlantic Charter Be Remolded?

We can draw two conclusions from the great discrepancy between the principles of the Atlantic Charter and the decisions taken at the Crimea Conference. One conclusion is that the Atlantic Charter itself is not perfect preachment. It reflects too much a static rather than a dynamic concept of the world. We pointed this out more than three years ago. There will be constant and unnecessary embarrassment until the Atlantic Charter is remolded into a better statement of our long-range objectives.

A second conclusion we can draw is that decisions taken in the heat of war will inevitably fall short of high principles. It is because that is so that we must keep open the possibility of revising such decisions in the light of truer insights. The Cleveland Church Conference said: "If we accept, provisionally, situations which fall short of our ultimate obective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal."

Will the Peace Be a Just One?

The Crimea decisions dramatize the need of getting at San Francisco the right kind of world organization. It must be an organization which, in addition to having power to prevent aggression, must also seek to correct in the future the inevitable mistakes of the past. That is not clearly assured by the Dumbarton Oaks Proposals as they now stand. Fortunately, these Proposals are still "tentative." But they will soon be crystallized. It is therefore, urgent that our people study and come to understand these Proposals and exert their influence to the end that the world organization which will come out of them will be a world organization which seeks a peace that is just and which, because it is just, can be durable.

A Lutheran University—Now

By O. H. Pannkoke
Stewardship Department, American Lutheran Church

SOME MONTHS AGO, the Rev. Fredrik Schiotz asked me, "How can we start a Lutheran university? I made many suggestions in the manner of a Platonic dialogue which leisurely draws out its subject in every direction and finally leaves it up in the air.

Now I want to put the answer in a formula so simple and fundamental that even the hurried and harried present day churchman can read it as he runs and see that it is practical. Ecclesiastically, too, the pragmatic test is by all odds the most convincing.

The formula is: a promotional genius—an educational evangelist—a first-class educational administrator—plus program and action—NOW!

I. THE HISTORICAL MOMENT

Unquestionably, this is the historical moment to establish a Lutheran university in America. All the circumstances on which success depends are favorable. The long deferred hopes, the efforts over the years to create a great Lutheran center of learning in America have reached flood-tide in a combination of propitious conditions which is unique.

Within one short generation, American Lutheranism has emerged from its immigrant isolation and simplicity. It has become a great religious organization and a recognized religious force nationally and internationally.

Its inner organization has become complex in keeping with the complexity of modern urban industrial society. Its practical policies are intimately related and attuned to a changing environment. In its religious thought, it has become realistic. It is concerned with the meaning of religion for life in all its varied and tragic experiences.

The Lutheran Church in America within the space of one short generation has become a great and a living Church, intensely concerned to be a power in life today. To remain great and to become greater, it needs, above everything else, a center of graduate study and of research scholarship.

A Matter of Long-term Policy

A small rural church body may successfully chart its course by rule of thumb. A great complex church organization in an urban environment undergoing revolutionary changes needs to be sure that its long-term policies are right. Moreover, the preparation of the ministry has expanded. The deepest reason is the fact that the world is passing through a social and cultural revolution. The Church needs to understand life anew and the spiritual resources which it has to offer to answer life's questions to satisfy its aspirations, and to meet its tragedies.

To maintain its place in life today, to chart its course wisely, to assure for itself an intellectually competent leadership, above all, to understand the deep travail of man's soul, our Church needs a great center of learning.

The need for a Lutheran university is generally recognized today. In the field of education, the Lutheran Seminars of 1933 and 1935 expressed the need for advanced study in this important field. At the same time, they stimulated an ever-enlarging interest to understand the nature of Christian higher education and its place in the Church. In the field of theology, the Luther Academy, the Midwinter Convocation at Luther Seminary, the Keller Lectures at Hamma Divinity School are an expression of the widespread desire for a fuller knowledge of the new notes in theological thinking. The rapid development of the Church's social mission has made the need for adequate professional training in this field acute.

These are random instances of the many groping efforts in the Church to provide advanced study. Behind them lies a sense of need, whose urgency is proven by the multiplying efforts to meet it.

The high level of prosperity greatly lessens the material problem of establishing a Lutheran university. National income in 1939 was seventy-one billion dollars. In 1944, it was a hundred and fifty-eight billion. There is every reason to believe that for a number of years after the war our nation will enoy a very high level of pro

ty. The income of our Lutheran people in 1944 was xcess of five billion dollars. For a people which earns billion dollars a year, the establishment of a uni- ity is a bagatelle.

Western Culture to Center in America

merica, itself, is experiencing a great intellectual kening. This should stimulate the establishment of a eran university. If our Church does not establish a versity, it can hardly meet and deal with the currents ontemporary intellectual life.

Western culture—if anything is to remain of it after war—will have its center and home in the United es. The most disturbing effect of this present war is Europe and its influence in world history is disap- ring. Many signs indicate that the United States will only be the world power politically and economically, that it is coming of age culturally and intellectually. he importance for the Lutheran Church to be ade- tely represented in the after-war cultural and intel- ual life of America by a great center of higher learn- is heightened by two war developments. The first is probable disappearance of German Lutheran schol- ip. The world influence of Lutheranism has depend- on this scholarship. If it disappears, it will be a dis- ous blow to the faith of the Reformation. Humanly aking, its one chance to be carried on lies with the herans of America.

he second development coming out of this war, is t in a large measure, leadership of the Lutheran forces he world after the war will devolve on the Lutherans America. It is a truism, that leadership can never great without the high intellectual discipline which er rests from seeking to understand its task.

On this nation is devolving the responsibility to carry the great traditions of western culture after the war. s awakening to this task. The Lutheran Church of nation needs to take over the crushed scholarship continental Europe and to establish a center of learn- capable of giving fullest expression to the Lutheran h.

For these reasons, unquestionably, this is the great torical moment to establish a Lutheran university in erica. The tide has been rolling in for years. Now as reached flood-tide. The hour has come.

II. CHICAGO IS THE PLACE

For a number of years I have called attention to the portunity for real statesmanship in establishing a Lu- ran higher school in Chicago.

Chicago is the strongest Lutheran center in America. thin commuting distance live, perhaps, 250,000 Lu- rans. This number may be doubled within a radius a hundred miles.

Student attendance in higher schools is a little better n 1 per cent of the population. This means that 2500 theran young people within commuting distance at- d higher schools—5000 within a radius of 100 miles. This is an infinitely richer student field than that of any Lutheran College in America. In comparison, roughly the Lutheran constituency of Wittenberg College is 100,000, of Capital University 125,000, of Augustana College, 90,000.

Chicago is the metropolitan center of America and the heart of the strongest Lutheran group in the world. Practically within an over-night ride live two-thirds of the Lutherans of America. For these reasons, Chicago is not only the place for the Lutheran University of America; it offers the one great opportunity for great educational statesmanship in the Church.

III. A PRACTICAL PROGRAM

When I was responsible for enlisting the Missouri Synod to establish Valparaiso University as a Lutheran institution, I was confronted by two conflicting ideas. The one reasoned from the word "university" that a university by definition teaches all things and that it is not right to begin a university except with a faculty for every branch of human learning. None of the men reasoning this way knew enough about higher education to envision the magnitude of such a task. It did, however, furnish grounds for a fine, high-sounding debate, which might go on forever.

It reminded me of Aristophanes' comedy, *The Clouds.* In it, Aristophanes satirizes Socrates. Socrates is pictured sitting in a basket hanging from the Proscenium, while the chorus sings, "Socrates, my little Socrates, come down" out of the clouds.

The other approach was interested solely and alone in getting started with higher education for the laity. It was confident that when it had made the beginning and gotten its foothold, it would find means and ways to go on.

That was my approach. That is the way in which all Lutheran higher schools began. Bethany College, Lindsborg, Kans., the gem of Lutheran higher schools because of its great record of devotion to the music of our Church, began in the sacristy of Bethany Church of Lindsborg with two teachers and one student. That is the obvious way to begin the Lutheran university.

It may be expressed in two rules: To launch the Lutheran university effectively, it must begin to serve at once and it must serve in every way possible.

Endless theoretical debates before the work actually begins, no matter how modestly, will go a long ways to kill interest and faith in the enterprise. The announcement that we have begun and that we are at work gives the thrill and the challenge which decisive action always gives, and it rallies support.

Many Fields of Service Possible

There are many immediate fields of service for a Lutheran university located in Chicago. Many undergraduate day students are available for a liberal arts curriculum. Many evening students can be enrolled to complete an unfinished college education. Evening classes

in business, commerce, and law can be organized without undue difficulty and should find a ready patronage.

These fields are service fields to give the institution a foothold and the foundation on which to grow. The real function of a Lutheran university is graduate education. There is a substantial demand for this in the fields of theology, of social service, and of education.

The great opportunity lies, of course, in the field of graduate theological education. It is, I believe, a fact that when this war is over it will be possible to secure a half dozen outstanding conservative European Lutheran scholars for a graduate school of theology. Such a school would cost no more than possibly forty thousand dollars a year to maintain. But it would enjoy national and international recognition.

On this practical program within twelve months an enrollment of 500 students is altogether possible. This is more than the average enrollment of all the Lutheran colleges in America.

An enrollment of 500 students will justify the statement that a Lutheran university of America has been established. It will prepare the next step—to make it a great institution, worthy of the Lutheran name.

IV. A PRACTICAL PLAN

What is required to carry this program into action?

1. *Leadership*—and that is all important. A promotional genius—an educational evangelist—a first-class educational administrator—if these three men can be found in the Lutheran Church and hitched together in a team, the task is as good as done.
2. *Finances*—a thousand men contributing $250 each a year for from five to ten years. The purpose o funds is to lay the foundations and to establish the institution. Five years should see these goals attained. When they have been attained, it i possible to undertake permanent financing.
3. *The Initial Organization*—a board of twenty-five outstanding men of the bodies in the National Lutheran Council and an official advisory member from each of these bodies. This board would serve for a period of five years, then the National Lutheran Council shall have the right to determine the further organization.

V. ACTION

The establishment of a Lutheran university in Amer ca has long passed the stage of wishful thinking an hopeful debate. It is the urgent need of the hour. Th historical moment is here to turn hopes into achievemen by great and decisive action.

Within ten years after the undertaking is begun, should be possible to have a Lutheran University wit at least 2,000 students, with resources of ten million do lars, with a recognized graduate school. The Luthera Church will be on the way to carry on the great scho arly tradition of European Lutheranism. It will fin adequate expression in the intellectual life of our natio and the world.

As Mark Twain said about the weather, "Everybod talks about it, but nobody does anything." We hav talked enough about a Lutheran university in Americ Let's do something!

The Rural Church and Rural Community

By Arnold E. Carlson
Pastor at Comstock-Wolverton, Minn.

FOR SOME time now the Lutheran Church has been aware of the relationship which exists between city church work and the character of its environment. We have sensed that slum conditions and housing problems have implications which largely determine the nature and possibility of our work in these areas. Today that same consciousness of the relationship between the rural church and its surrounding community is forcing itself upon our attention. We are being compelled to admit that the welfare of the rural church is not independent of the welfare of the community in which it is located. We may even be ready to admit that the wise planning for the welfare and improvement of the rural church will also include interest and assistance and leadership in the improvement of the community in which the church is located.

Although this consciousness seems only now to be emerging among us, let us not therefore think that it is something new and dangerous, or foreign to the work of the Kingdom of God which has as its goal the redemption of the human soul. One cannot read the Prophets without feeling that they had a profound consciousness of their responsibility to the community in which they lived; for the welfare of its homes, its land, and its people. Isaiah denounced the systems of large scale and absentee landownership and soil exploitation in these words: "Wo

o them that join house to house, that lay field to
d, till there be no room and ye be made to dwell alone
he midst of the land! . . . . For ten acres of vineyard
ll yield one bath, and a homer of seed shall yield but
ephah." (Meaning simply that unjust seizure of land
ılts in barrenness of the land and decline in popula-
.) Modern statistics bear out the judgment of Isaiah.

New Interest in Rural Church

Iartin Schroeder, rural work representative of the
rd of American Missions of the United Lutheran
urch, cites three facts which are bringing about an
kening to the importance of rural church work. They

"Acknowledgment of the fact that the city popula-
is dying for want of children." The average age of
city population is steadily rising. There are propor-
ately one-third more people in the country than in
city who are under the age of fifteen. However the
's percentage is much higher when you get past the
of twenty-five.

"Acknowledgment that by far the greater part of
church's leadership hails from the small rural com-
nity." Approximately 70 per cent of the ministers of
Christian Churches in America come from rural
munities. According to Arthur Hewitt, 80 per cent
ll urban leadership is country born, and 70 per cent
ll who join city churches by letter of transfer come
n town and village parishes.

"Acknowledgment that the farmer was first in
l's mind when he created man and said: 'Be fruitful
multiply and replenish the earth and subdue it!' "
istory is also teaching us that no nation (and we
ht justly add . . . no Church) can afford to ignore
welfare of its tillers of the soil without inviting peril
s very existence. This has been expressed poetically
he following words entitled "The Song of the Plow":

It was I who built Chaldea and the cities of the Plain;
I was Greece and Rome and Carthage and the opu-
lence of Spain.
When their courtiers walked in scarlet and their
queens wore chains of gold,
And forgot 'twas I that made them, growing godless
folk and bold,
I went over them in judgment, and again my corn-
fields stood
Where empty courts bowed homage in obsequious
multitude, ...
For the nation that forgets me, in that hour her
doom is sealed
By judgment as from Heaven that can never be
repealed."

tory would seem to warrant the conclusion that those
) forget the soil are themselves soon forgotten. Christ-
realism would seem to demand that we stop in our
l, industrialized, speeding world and take thought
those who live on and of the soil.

Nature of the Rural Community

Let us then turn to the rural communities in which a majority of our Lutheran churches are located. Let us view then in contrast to the urban communities on several levels. The rural social unit is the family. Families visit other families . . . young and old together. In the city the social unit is the individual. Each member goes his chosen way. Rarely do parents and children have their associates within the same family. The social contact in the rural community has been termed "sympathetic". That means that when a farmer goes to borrow his neighbor's monkey wrench ar plow, he finds out everything his neighbor has been doing since he last saw him. He takes a few minutes off to see the litter of pigs that farrowed that morning, or he inspects the repairs he is making on the granary roof. In the city your contact is momentary and impersonal. You meet a person as a customer, an agent, a clerk, a conductor, or a passenger.

Rural social values are along more traditional lines. Farmers tend to follow more closely the pattern of their fathers. Farms often descend from generation to generation. In the city a telephone directory is obsolete if it is six months old. There the order is change and novelty. The feeling of permanence is hard to capture. The rural citizens' relationships with other people are controlled largely by kinship and geography. He visits his relatives and his neighbors. In the city a man is often unacquainted with those who live in his own block, but he knows someone who lives in the other end of town who has the same hobby. In the realm of recreation, rural youth have generally preferred games where they can participate. Urban youth tends more toward commercialized entertainment . . . movies, dances, etc.(Unfortunately the rural youth are learning too quickly from their city brethren).

This analysis of the rural community should be sufficient to indicate that there are certain natural advantages for doing church work which are inherent in the rural community. It ought to mean that we at least reassess our opportunities in the rural community and capitalize on them. Statistics indicate that thus far we have failed as a Lutheran Church to do this. Our growth in rural communities between 1910 and 1920 was greater than our growth from 1920 to 1940, a period twice as long. Dr. A. D. Mattson of Augustana Theological Seminary, Rock Island, Illinois, attributes this to our failure to sense our missionary obligation to the community as a whole. We have had a constituency rather than a community consciousness. We're still thinking too much in terms of nationality and background in our quest for new members. This may be largely the result of competition within our own ranks, of which we shall speak more later.

But now something is happening to the rural communities which may have far reaching importance for our church work. It is changing its scale and growing much larger. For example, the little red schoolhouse is disappearing. The war, with resulting teacher shortage,

is forcing small schools to close, and children are transported as much as twenty miles to a village school. In 1943 three such schools around Wolverton, Minn., did not open. My guess is that they never will and there will be others closing. This is not all bad. The larger community units thus created can provide more efficient education, better markets, and better service than could be given formerly. But with this movement away from little neighborhoods into larger communities, older boundaries and interests are being broken down. Many a little white country church that once found itself in the center of a busy community, now finds itself very poorly located. The nearby schoolhouse is discontinued, and the crossroads store beside it has closed down. There is no natural gravitation toward it. Its members, accustomed to travelling five to fifteen miles for groceries, do not mind doing the same to attend a church that has regular services every Sunday and regular Sunday school. (Especially if they can pick up the Sunday paper on the same trip.) Perhaps the day is soon upon us when the little white church must follow the trail of the little red school, if it is to minister effectively to the community in which it is located.

Soil Is a Sacred Trust

A community approach to the rural church work will begin with a deep interest in the land itself. Land is a moral term. It is God-given. It belongs not to individuals, but to the people of the world, and to the unborn children of all men everywhere. If it is to perform its sacred function of feeding mankind effectively, it must be owned and operated by people who understand and apply the Christian principles regarding its use. "The abundant life is but a mocking phrase if it is to be won from gullied fields and eroded lands."

Then let us look at what is happening. Here are some of the facts as cited by Herbert Agar in his book, *The Pursuit of Happiness:*

1. "Within a few generations America has destroyed, beyond cure, about one hundred million acres of once fertile land. That is an area about twice the size of the state of North Dakota.

2. "Another hundred million acres of crop land will be gone for good within a generation or two, if our present habits of using them are not changed.

3. "About one hundred-sixty-five million acres of grasslands have been made worthless by cultivation and overgrazing, followed by fire, drought and dust. Most of this can be redeemed with long, patient, and expensive care."

In this connection Dr. T. S. Bui, Regional Soil Conservation Service, Spartanburg, S. C., writes: "Until a comparatively short time ago it probably would have been considered unorthodox for preachers to be concerned about such worldly activities as saving the soil. We did not fully appreciate that stewardship of the soil was a divine command, to be rewarded by better living, better opportunity for our youth, and, above all, better rural life." If we are ever to regard the rural church as a "force" as well as a "field" in the Kingdom of God we dare not be disinterested in the welfare of the land which supports both the people and their church. We need to remember that there is such a thing as sinning against the soil. But beyond that, stewardship of the soil is the basis in rural life for our Christian teaching of stewardship of means. Surely the soil is most clearly a trust that is given to man by God. The rural church and its pastor are in a strategic position to teach the stewardship of land: that ownership is a sacred privilege which is never to be used without regard to the common good; that it is sinful to allow land to disintegrate and waste. The Psalmist did it in these words: "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein".

The Peril of Mechanized Agriculture

John Ruskin once said, "That is the richest and strongest nation that can point to the largest number of happy and contented farm homes". One of the biggest blessings to our country and our Church has been the existence of many family-sized farms that have been passed on from father to son for generation after generation among them that love the land and take deep interest and pride in its appearance and productivity. But one fears that is a passing condition. In the past fifteen years sixty-five per cent of the American farms have changed hands, and farm tenancy has increased at an alarming rate. The number of large farms is continuing to grow. In 1940 farms of 500 acres or more, while less than five per cent in number, included nearly one-half of the total farm land in the United States. If this tendency continues the postwar era will find six million farm people, now on more than a million farms, without any place to live. They will be driven to the city where there will already be problems of unemployment. This will mean either an increase in farm tenancy or an increase in migratory labor, or both. And both tendencies are detrimental to effective rural church work because both deprive our constituency of the security which they need if they are to be actively identified with the on-going work of the Kingdom of God. Most obviously this has meaning for their economic level as well. Rarely do both tenants and landlords become prosperous off the land. Usually it is the tenant who does not.

To meet the absentee and large scale ownership problems, at least two denominations are taking definite steps. The Roman Catholic Church, heretofore ninety per cent urban but which has adopted a plan which calls for the establishment of 10,000 rural parishes in the United States, has set up a fund from which they can help worthy young men and women interested in farming to buy land on very lenient terms. Thus they are placing Catholic families in the midst of our own communities. At a recent conference of that body, the Crookston and Fargo Diocese were chosen as proving ground

this experiment. Notice how they have picked solidly heran territory for their effort. That should make it up and take notice. This same denomination states because the Protestant Church in general, and the heran Church in particular, has failed in its efforts each the rural communities, *they are moving in.* Last mer the National Conference of the Church of the thren approved a similar plan and created a fund of 000 to help worthy Brethren boys get established on ns of their own.

this all sounds like an involved pipe dream, let me an example from Dr. Mattson's recent booklet where ething along this line, which is within the grasp of of us, was done and where it worked. The Rev. Cal- T. Schnucker, now Professor of Rural Church in the buque Seminary, was formerly pastor of the Ramsey ish of the Reformed Church of America in Titonka, a. This is the story of his experience: "While 300 a rural churches were closing, Rev. Schnucker was y active in helping people to become established as n owners. The pastor first studied the needs and the ditions of the people who attended the church. He nered all the available information about farmland sale from insurance companies, banks, and individ- . In pastoral visitations the possibility of transferring n tenant to owner was often discussed. When a fam- nad decided to buy land, full information was always ilable in the pastor's study. Owner-operated farms ped from thirty-three to sixty-six per cent over a od of less than ten years, and sixty renter families he parish purchased 8,640 acres of land. Not a single ily has been foreclosed on or even threatened, and payments are up to date. Average attendance at ning worship was 425. Rev. Schnucker demonstrated if the church would help the farmer tackle his pro- ns, the farmer would be there for the doxology and passing of the plate."

Would it be heresy today to say to the Lutheran urch: "Go thou, and do likewise"?

Sunday School Problems

We have already referred to the fact that the rural mmunity has a higher percentage of youth between ages of five and fourteen than the city. This fact has significance for our Sunday school and Luther gue work. It imposes upon us of the rural churches al responsibility to bring Christ to this seed-bed of population. Not only do we have them in the great- numbers, but we have them in the most formative rs. I have the feeling, however, that our rural Sunday ools are not functioning too well. Today teachers n more difficult to get than ever. And the best teach- often move out of the community just when they getting trained for their work. In the line of equip- nt we are pathetically deficient. Six or seven classes taught in the church, sitting in pews two rows apart, n teacher trying to make herself heard above the neighboring teacher, all students easily distracted by the antics of the rebel in the other class. Blackboards are generally unheard of. Although equipment is not everything, it is surely a real aid in this all-important work. We ought at least have curtains or removable walls to provide some privacy for each class.

Since our Sunday school time is so limited, we ought gratefully to utilize the opportunity many states are giving us for week-day religious instruction. At present children get actual religious instruction in our Sunday schools amounting to about thirty hours per year. This could be wisely supplemented with a few hours of week-day instruction.

Inasmuch as a large number of our children will leave us to go to the city, it is our responsibility to train them to transfer to the city church. Many of them, leaving after high school, never consider transferring until they get married and establish a home, if then. In the meantime, they have had an excellent opportunity to be lost to their church, and have at least wasted some of their most valuable years for service.

Duplication . . . What Is the Answer?

The last problem which I wish to discuss looms largest in my mind because in its solution I believe we will go a long way toward solving several of the other problems we have mentioned. That is the matter of duplication and competition within the Lutheran Church. All of us know of instances where two congregations of the same synod stand practically side by side, dividing the constituency, dividing and dissipating the pastor's efforts. Most of us know and can appreciate the circumstances that brought about this unhappy situation. But I think most of us also realize that to perpetuate those conditions in these days is to surrender to a sinful waste, and dooms our congregations to perpetual inefficiency and a worldly competition which is unworthy of our Gospel.

The more difficult and numerous situations, however, are where churches of different Lutheran Synods stand side by side, competing in a life and death struggle for their existence. Where this condition exists, the Church is a divisive rather than a unifying factor. By its very division it surrenders its right to make any great impact upon the surrounding community. We are caught with from two to five congregations in a parish, making regular services impossible, Sunday school supervision difficult, and making our pastors more like traveling salesmen with routes to cover once each week or two, instead of resident ambassadors of the Christ. Besides that, such congregations too often must long remain in the beneficiary column. When such a set-up is duplicated by something similar in another Lutheran synod, you find two pastors, both preaching the same Gospel in the same language, ministering to small congregations in the same towns, meeting each other on their way as they wear out themselves and their cars going to and from services.

Dr. Mattson writes of the present condition as follows:

"If the Lutheran Church is going to function effectively in rural areas, greater effort must be put forth to eliminate competition between various Lutheran groups in many of these areas. A great deal of money and effort could be saved and effectiveness could be enhanced if more cooperation between Lutheran groups could be established. In the measure that this is accomplished, more full-time resident pastors can be located in rural areas, and it requires no statistics to prove the desirability of having a pastor spend all of his time at one point. A great deal of justifiable sentiment is usually attached to an old home church, but we must not let sentiment kill it."

At this writing it should be remembered that some groups of the American Lutheran Conference have pioneered very generously in this field, having surrendered more fields to overcome duplication than they have received in return. That being true, I am confident that they are not poorer because of it. Our Gospel tells us that "they that seek to save their life shall lose it". Perhaps that applies to institutions as well as well as to individuals.

Shortage of Pastors Intensifies Problem

There are several reasons why this problem looms so large now, and why its solution can best be reached now. The first is the pastoral shortage which every Lutheran group is facing. About one congregation is every four or five stands vacant. There is no hope of that condition becoming better for several years, and there is every probability that it will become worse. One doesn't need statistics to see that eventually the pastoral shortage boils down to a rural problem. Men are always being called from country churches to the cities, rarely are they called from city to country, and ever more rarely are such calls accepted. In the pre-war years our rural churches were getting about eighty per cent of all seminary graduates. Now, when there will be fewer men graduating each year, and when even large city congregations must turn to the seminaries for their supply, where will our small rural parishes turn?

Another fact makes this an opportune time to tackle this problem. A large proportion of our Lutheran youth are in the armed forces. If these young men and women have been ministered to by Lutherans at all, it has been by *THE* Lutheran Church, not by any single synod. The same applies to the millions that have moved into defense areas. Most of these will be coming back. For all of them, the problem of adjusting themselves to a slightly different situation would be much easier, and the motive for doing it would seem stronger, than ever before.

We are not without precedent in seeking a solution for the problem of duplication. In the Flasher parish, in the southwest corner of North Dakota, there were five village and four open country churches. These were served by American Lutheran and Norwegian Lutheran men. Services were only irregularly conducted. In the whole territory there were 112 families that could be regarded as potential for an American Luth. Conf. Church. In 1937 the N. L. C., with the approval of their constituency, discontinued work there in favor of the A. L. C. I believe this has worked successfully since that time.

A Successful Merger

The case of the Oakes, N. D., parish possibly forms a better pattern for what might take place in a number of localities. Here is a field of 599 families, where 278 were members or potential members of an American Lutheran Conference Church. Thirty-six of these families belonged to an Augustana Synod Church and fifty-six belonged to a Norwegian Lutheran Church. In 1939 both groups agreed to worship jointly, with the consent of the synodical bodies involved, and they called a Norwegian Lutheran Church pastor. Although their history has been rather turbulent, it appears that a merger is being effected. An interesting part of this experiment is that during the years since 1939, both synodical bodies have been supported by this combined congregation on the same basis as formerly.

In the Wolverton end of the Wolverton-Comstock, Minn., parish, the past year witnessed an interesting and rather successful experiment. In July, 1943, the Norwegian Lutheran Church parish became vacant. An agreement was made to hold joint services first for the month of August, alternating between the two church buildings. At the end of that month the Norwegian Lutheran Church requested that the arrangement continue for the duration of their vacancy, and the Augustana congregation gladly complied with that request. The order of service was alternated according to the church in which the service was held. Joint communion services were held, using each order of service once. A combined choir of about twenty-five voices sang at almost every service. The attendance was excellent. When the vacancy was filled last July 1, the experiment ended. Many people who were dubious of the outcome are now most ardent advocates of a merger. The only problem remaining is that of synodical allegiance. If the synods concerned had been able to present such a plan for the entire parish as has worked in Oakes, N. D., I believe it would have been accepted by the people, and a merger could have been effected in a relatively short time. As vacancies in similar situations occur, it is to be hoped that we can move in that direction. Surely it is the most Christian course we can follow.

Conclusions

A few summary suggestions would include the following:

First, that every Lutheran synod use its good influence in the all-Lutheran councils to set up the machinery whereby temporary mergers can be effected in duplicated areas, to alleviate the present pastoral shortage

l with the hope of eventual consolidation. Such a plan ld be applied wherever a situation warranting it is ed with a vacancy.

econd, that Rural Life Councils be established in the ious synods. Their objectives would be to study the blems of rural life in the light of our Christian teach-s, to provide necessary literature for rural work, to ourage rural youth to remain on the farms, and to st in better preparing our clergy for the rural istry.

hird, because of the very difinite connection between rural community and the rural church, pastors should pare to use their good influence to encourage land ownership rather than tenancy; and when the postwar public works projects come to their communities, pastors should seek through them the improvement of roads, installation of telephones and electricity, all of which are of inestimable value both for happiness and for efficient administration of a parish.

The tasks awaiting our Lutheran rural churches are filled with both problems and opportunities. Too much is at stake to face them half-heartedly, or unprepared. As the Church demonstrates a renewed and complete interest in the life and the needs of our rural people, they will in turn demonstrate a renewed interest in the Church and will put forth greater effort in its behalf.

A Faith That Sings

FOURTH IN A SERIES ON "WORSHIP"

By Clifford Ansgar Nelson
Pastor of Gloria Dei Church, St. Paul, Minn.

Let the word of Christ dwell in you richly, in all wisdom admonishing and teaching one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God—Col. 3:16

AN YOU IMAGINE a church worship service where there was no music? Can you even conceive of celebrating Christmas or Easter without songs and carols and hallelujahs that are so intrinsic art of those festivities? The very suggestion seems so n to us that we can scarce harbor the thought. The ught of the worship of God alone is enough to set the l singing with the memory of the great music that has mpanied our visits to the house of God, and the le range of classic hymnody and worship music that ne peculiar gift and heritage of the Christian Church. religion is a song, more than prose; it is a melody of far more than a code of rules; it is a Te Deum of ise and adoration rather than a set of doctrines and efs. It lives in the realm of faith and hope and love, he same realm where all good music is born.

could not be otherwise. It is only natural that the at experiences of the soul should find expression in g and music. The same God who hid eternity in the rt of man also hung a golden harp in his soul that ates with delicate sensitivity when the winds of the rit blow thereon. The ancient poet who talked of ning stars singing together at the creation of the uni-se was expressing the elemental truth that music is smic thing; whenever there are creative forces abroad uman life there will most certainly be an accompani-at of melody.

he story of religion from time immemorial is an illuminating study-outline of the history of music, all the way from the most primitive cries and shoutings accompanied by crude pipes and strings and exotic dances that followed the sacred processions, down to a Palestrina, a Bach, and a Beethoven with their great Christian artistry. A vast scale of vales lies between these extremes, but the truth is that always, when men have prayed and worshiped and believed, they have instinctively chanted and made melody.

Music Is Born in the Soul

Such a union of the musician's art and the soul at worship, then, is no accident or artificial tradition. It is not that religion has commanded genius to set her thrilling words to music. Great art is never commanded or bought into being. The great poems of literature have not been produced at so much per line, neither have the masterpieces of sculpture or the glories of painting or the triumphs of architecture been created at so much per square foot. Instead, they have grown up out of souls that loved, and spirits aware of deep realities, and imaginations akindle with visions of high horizons. The holy art of sacred music is no exception. Its origin is in the for the establishment of 10,000 rural parishes in the outpouring of the human soul in touch with the Eternal and aflame with devotion to Truth with a capital T.

I think I know why we cannot do without music in the life of religion. Is it not because music far better

even than words expresses the very nature of things spiritual and unseen? It is the function of religion to make real that which cannot be adequately expressed in words. That man had a deep understanding of pure religion and undefiled who wrote the words: "What eye hath not seen, nor ear heard, neither hath it entered into the heart of man, such things which God hath prepared for them that love him." We say sometimes that speech is the most immediate form of expression, but there are secret areas in the labyrinthine chambers of the soul where only words set to music and even songs without words can reach. Down in those recesses sometimes our best selves lie concealed, the self that needs to respond to the call of the Spirit of God and issue forth in radiant spiritual living.

Informing Our Minds, Or Convincing Our Souls?

I have a growing feeling that we who are of the Protestant tradition particularly have believed too earnestly in the omnipotence of speech. We have been discussing and talking about God oftentimes when we ought to have been listening to God. We have been informing our minds when we ought to have been convincing our souls. And as a consequence so much of our religion is perfectly logical and correct, but formal and cold and academic. It is rigid and unsatisfying, when it ought to be thrilling and dynamic and alive with a throbbing sensitivity to the presence of God and an eagerness to do His bidding.

It is exactly here that music in the service of worship becomes the handmaiden, or perhaps rather the fellow worker together with God in the lifting of life to its higher levels. Martin Luther, who was in his own right no mean musician, had this in mind when he wrote these pungent words:

> "Music is greater than the most eloquent man's most eloquent eloquence. Next to the Word of God she is the only thing that can produce what the Word can, namely a calm and glad spirit. The devil is very much angered by our songs, but he rejoices when we are sad and complain. The devil cannot tolerate music. Do you wish to lift up those who are sad, or sober those who are gay, enliven the despondent, threaten the proud, calm those who love, soften those who hate? Is there anything more potent than music to command all these human emotions?"

It is for reasons such as those which Luther gives that every church ought to aspire to make its music as rich and worshipful as possible. It is because of what an organ prelude or a choir anthem can do to attune the soul to the presence of heaven upon earth that no church musician can go to his task with less than the consecration of the Holy Spirit of God. It is what a hymn can do in teaching the living truth and lifting the earth-weighted spirit as on wings into the celestial places that every hymn in a church worship must be chosen with care to fit the mood of worship. The early Church of Christ had songs and hymns and spiritual songs to enrich its life in God and hymn its praise and prayer. Ours today, too, is a Church rich with inestimable treasures that make it unnecessary for any group of Christians to have to resort to the cheap and trivial music that one too often hears in religion. Certainly a Christian to whom all the art and treasure of our culture are a gift of the spirit of Christ and minister to the enrichment of life, will not neglect the cultivation of the art and the appreciation of all good music.

But all great music ministers to the creative living of a true life. The divisions between the sacred and the secular in great music are exceedingly vague and not easily determined. It is, for example, very difficult to say concerning the works of the greatest musician of all time, Johann Sebastian Bach, which of the works are sacred and which are secular. The great preludes and fugues and concertos breathe the atmosphere of the spiritual quite as much as do the Passions, the church cantatas, the choral preludes, or the Mass in B Minor. Who shall say that the great symphonies of Beethoven and Brahms or the works of Chopin and Handel are not like ministering angels sent forth to cheer the way of those who seek the better land?

Our Age Needs the Musician's Art

An age like ours desperately needs the art of the musician. The confusion and despair, the sense of bewilderment and frustration, the easy and cheap loyalties by which men live, the doubts and fears of walking by high ideals; these things that characterize our contemporary age in high places and low cry out for the high affirmations and inspirations that great music can give. Amid the whirring and blatant buzzing of factory wheels, above the raucous cacophonies of the night-club and the jazz orchestra, beyond the noise and tumult of the market place, the soul of America needs to be quiet and listen to the still, small voice that speaks out of the dreams of men whose souls were pure and attuned to higher harmonies. For these things minister to peace and integration, they offer calm and a haven of rest amid the din and discord of the world.

It was for a time like this that music was born. Those who know the bird world tell us this very interesting fact about the life of the nightingales. Amid the burdens and toils of the making of the nest and the rearing of a family there is always the voice of melody. There is a real division of labor. It is the male nightingale who contributes his full-throated song. During the period of the hatching of the young the male bird takes his place alongside the nest and sings his finest music to assist in the raising of the family. That music is not a luxury—it is a necessity. As soon as the brood is hatched, the song is gone and it changed to a guttural croak. But if some calamity hap-

ıs, if the nest is destroyed and must be rebuilt, the ıg is restored to accompany and make light the toil.

Music Is Not a Mere Luxury

That is a parable of life. We must not think of music a mere luxury. It is a necessity. God pity those who ve not been born again into this marvelous world of auty. In the midst of the toil and burden of the world need the lift of song and melody to cheer and en-ırage the laborer. And when things are breaking and ng destroyed about us; when the comfortable nests which men have lived are being shattered, more than er do we need a restoration of the gift of song. When ions rise up against nation and divide their loves in ong but narrow and impure nationalisms, how much need the curative and unifying balance of the rhythm song which melts the whole of humankind into a com-n brotherhood. How necessary is the song of faith that y alone can sing to us who are sure of the everlasting lities of the spiritual world. Robert Browning put it undying poetry in the oft-quoted phrase from Abt gler:

"Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe;
But God has a few of us to whom He whispers in the ear;
The rest may reason and welcome: 'tis we musicians know."

The Land of Celestial Harmonies

Ve are not here forever. Earth is not enough. "Man eternity." We are on journey to a larger and fuller . We are but pilgrims and strangers seeking some better place of abode. Our real home is one not made with hands, eternal, reserved in the heavens for us. Into our earth-bound and too easily satisfied human lives there must needs steal the song of Eternity. That country is alive with the symphony of perfected praise and celestial harmony. It is the assurance of the reality of the eternal joys that we must covet. Of the fulfillment of life the sacred writer has spoken:

> "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of many harpers harping with their harps; and they sing as it were a new song before the throne. . . . Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." (Rev. 14:2; 7:12.)

Shall we not thank Him who is the source of all goodness and beauty for those who have made it possible for us to quiet our souls and have awakened in us the hunger and desire for the music of life eternal? Their music is to us but an echo of the celestial song. Their souls have been but the instruments on which the Spirit plays; the creative and comforting Spirit of beauty who is the same as the Spirit of love and truth—the Holy Spirit of God.

"Mortals, join the mighty chorus
Which the morning stars began.
Father love is reigning o'er us,
Brother love binds man to man.
Ever singing, march we onward,
Victors in the midst of strife,
Joyful music leads us sunward
In the triumph song of life."

—Henry Van Dyke.

God's New Order for the World

By P. O. Laurhammer
Pastor at Edinburgh, N.D.

T IS GENERALLY ADMITTED that the present world conflict will mark a new era in the history of man. On the surface of life we are facing new radical changes: social, economic and political. But se are only symptoms of deeper movements touching n's mind, spirit, morals and religion.

)ne of the outstanding features of the contemporary ıd and ideology is its *global character*. The war has en us a new vision of the world: its *oneness*. Those o read the late Wendell Willkie's book, *One World*, e impressed by the strong note of *world unity*. Science and inventions have brought nations together. There is global planning, fighting, and suffering. Men everywhere experience a "fellowship of suffering."

But there is also a universal longing for freedom and a better economic life. Heathen nations and backward peoples are experiencing an awakening. They are dissatisfied with present conditions and have a deepfelt longing for a better life. They want freedom to live out their own life in their own way, to develop their own racial and national capacities.

Powerful unifying ideas and ideals are agitating men's

minds. We name them fascism, nazism, and communism. They proclaim new orders for the world: for Europe, for America, for Asia. They aim at world unity and world organization. Fascism would organize the world on the basis of the State, Nazism on the basis of race, communism on the basis of class. The objective of each is said to be world unity, in order to secure power to maintain a lasting peace.

Busy with Global Planning

Leaders of nations are busy with global planning. Their aim is a world federation, a world court, a world council, a world bank, a world police, a world school, and perhaps a world religion. The final result of all these would be a standardization of education and of religion. Some are demanding re-education of the Germans. Unity is to be expressed in *uniformity.*

There is something very tempting and fascinating, even to Christians, in this grandiose new world order. We will readily admit that it is highly desirable that nations, in order to preserve peace, should draw closer together and come to agreement to settle their differences peacefully without recourse to war. All Christians long for that day.

But enlightened Christians will not fail to see something definitely anti-Christian in the movements for world unity and solidarity. Satan has always had in mind one world ruler and one world kingdom. He offered this kingdom to Christ, but He rejected it. But the anti-Christ will accept it. It is the "Kingdom of God in reverse."

What then must be the attitude of the Christian Church toward these world trends of our time? Clearly, the Church must put new emphasis on *God's new order for the world.* God's order is His Kingdom of grace, whose aim is also to unite peoples but by different methods and for different purposes. The Kingdom of God is global in character and outreach, and, because of the peculiar character of the present world movements and aims, it becomes more important for the Church to stress the universal and inclusive character and aim of God's rule and Kingdom.

God's Order Is Global

God's order of creation includes the world. "The world is mine, and the fulness thereof." Ps. 50:12. "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed season, and the bounds of their habitation; that they might seek God, if haply they might feel after him and find him." Acts 17:26-27. Humanity is one. There is no super-race to dominate others. In God's order there is no room for race prejudice, class snobbery, or creed bigotry. But there is no provision for race-mixture, nor for ignoring race differences. God's will is that nations, as well as individuals, shall live out their own life and develop their own character and capacities. By so doing they shall have better opportunity to "seek God" and find Him, which is God's chief purpose with divisions of humanity. In this way each nation shall make its contribution to the Kingdom.

God's order of redemption is also global. "God so loved the *world* that He gave his only begotten son." John 3:16. All races and nations are the object of His redeeming and saving love. He gave His Son to all. It cost Christ His life to unite Jews and gentiles; and it is at the Cross we become reconciled to God and to one another. The Cross divides, but it also unites as no other power. It is the only basis for true unity, and this unity is the only true basis for just and lasting peace.

In war-time there is always a tendency to nationalize God and to limit the universal character of His rule. People say, "God is on our side. We fight for His Kingdom of freedom, justice, and peace. His rule depends on our victory." Against such erroneous thinking the Church must proclaim the universal love of God and the global character of His Kingdom. He is always with His believing people, and He has His children on both sides of the battle line.

Must Emphasize Ecumenicity

The visible form of His Kingdom is the Christian Church. In the light of present trends, it becomes more necessary than ever, therefore, to emphasize the spiritual unity and the ecumenical character and purpose of the Church. The Christian Church is the only institution so far that transcends all racial, national, economic and social boundaries and limitations. Through baptism and faith in the crucified and risen Saviour, we enter a spiritual unity and become members of a Church whose only boundary is the spirit and love of Christ. It is only within this group that true unity and lasting peace is possible. It becomes our high calling to "keep this unity of Spirit in the bond of peace." Eph. 4:3.

But unity in the Christian Church is not *uniformity.* The Church of Christ is a building of "living stones," not bricks, like the tower of Babel. The stones are never alike. The citizens of this Kingdom are not made in the same form. There is no standardization here. There is rather a "diversity of gifts," wide difference in talents, abilities, and stations, because there are many and various services. But in the order of God there is freedom to develop our personal aptitudes and grace-gifts. This is possible in the society of Christians, and it is necessary if we shall become useful members of this society. We need the Christian fellowship and support to maintain our spiritual life in everyday activity. The pattern of human thought today is strongly social; our age is "craving for corporate living;" God's new order meets this need in God's own way.

The Lord has given his people a *world-wide mission.* "Go ye and make disciples of all nations." Matt. 28:19. His purpose is to save and to bless all peoples. Man's need is universal because of sin, and the mission of the Church is global. This must be stressed in a world

picion, jealousy, hatred, and strife. It seems now that l is preparing His people and the world for a special vard movement in mission work among the heathen ons. May we be prepared to enter the new and open rs.

he unity of Spirit will manifest itself in actual fellow- and co-operation "that the world may believe." istians of our time are becoming more Church-con- us and they are aware of their inner unity as a people od. This will continue to express itself in closer fel- ship and more united efforts. It is indeed an evidence he working of the Holy Spirit when Churches and ds of the same faith and confession are drawing clos- ogether in Christian communion and service. Over- ing and duplication in church work spells weakness, is both harmful and un-Christian. We ought to be kful for every evidence of growing Christian unity, wship, and co-operation in our own Lutheran rch.

Dangers Threatening the Church

the light of what is stated above, it is necessary to n our guard against two or three imminent dangers:

Under the impact of modern pattern of thought mass movements, we are in danger of losing the *vidual.* There is a Christian individualism that must be preserved at all cost. It is the dignity, worth, and value of the individual man and woman. We are saved as individuals, not as races and nations; but we are sanctified together and grow in groups. The Christian society is for the benefit of the personal man, woman, and child; not vice versa. If we are to have a Christian society, we must have Christian individuals.

2. Influenced by the cry for social change and improvement, we are tempted to shift the emphasis from the Gospel of the Cross to its social implications. There is only one Gospel: The word of the crucified and risen Saviour. It is the only Gospel that has power to save sinners and to change the lives of men, and it is the only means given to the Church by which she may realize her high calling. Let us stress the importance of the message of the Cross as never before.

3. Influenced as we all are, even Christians, by modern world movements for unity and organization, it behooves us to be on our guard lest this tendency become a craving for sheer *bigness.* The urge for unity and stronger organization may affect us adversely. If the idea of bigness becomes predominant, we shall come to rely on the power of the mass, rather than on the power of the Gospel and the Spirit of God. That would be the road to Rome. It must not happen. Let us bear in mind and in heart God's *new order for the world.*

The Reader's Viewpoint

THE CHURCH'S OPPORTUNITY

Dr. Ryden:

e following quoted letter appeared recently in the *neapolis Sunday Tribune.* It is very thought-provoking. ibly an answer should be given to this woman's bewilder- t. The letter follows:

DO CLERGYMEN NEED A SPIRITUAL REBIRTH?

the Editor: There's a lot said these days about a spirit- rebirth among our people, and especially our boys in rm. It's a soul-stirring experience to hear and read t these boys who are accepting God with that same le faith that we of an older generation first heard of it ur mother's knee.

t I'm wondering if there isn't also a need for a rebirth g our clergy. You go to many churches hoping for tual uplift and you get a lot of oratory about the church or a long discourse on the need of the heathen in some ff land, when in all the wide world it's only the heathen are not at one another's throats in one of the most wars of all time.

e been attending a church for five years where the ster always shakes hands, his wife nods, a few members ie same, others look me over seeming to say: "Just why you here?"

wonder the boy who finds in his chaplain for the first in his life a friend and buddy is pleasantly surprised. boy wrote his mother from his battleship, after receiv- ews of his father's death: "Our chaplain hunted me up, Mom, for the first time I understood how good it feels lk with a real Christian and feel reassured about so r things such as life and death that have always tor- ed me.

et," he continued, "back home I was always under the ession that the church and the preacher were only there ve you and dad heck if you didn't come across with a tion every time the preacher didn't get his salary on "

n an old lady and have seen the Church become more and more mercenary. I'm submitting this letter to see if someone wiser than I will be able to explain what is gradually changing our churches from places of worship to lecture platforms where unless you wear a mink coat you are as much an outcast as the leper of Biblical days.

Virginia, Minn. —Mrs. J—— R——.

Criticism of the Church and its preachers is nothing new. Preaching has been called foolishness—and sometimes it has been foolish. But in spite of this, it is through the power of this ancient business that the Christian Gospel has been made known. And the task of preaching has outlived all the wise words of those who have disparaged it. Indeed, it has often been called into action to preach the funeral sermon of the critic himself! Thus it seems even now to be entering into a new era of privilege and power instead of passing as a waning interest.

The task of re-making the world after the war is going to bring the pulpit its supreme opportunity instead of robbing the preacher of his privilege and power. Certainly the great assurances and comforts of religion never were more necessary than they are now. There never was greater need of inspiration and hope, which are peculiarly the gift of the preacher to the community. Ethical direction never was more necessary to sound community life, and this comes especially from the pulpit. The war has given new warrant to the fact of personal leadership; and the true preacher is trained in the spirit of service. Thus we are justified in looking into the future with the greatest confidence, expecting that the man with the prophetic message and the loving heart will be able to preach as he never has been able to do since the first glowing tongues kindled the lips of the Christian heralds at Pentecost.

Sincerely yours,

Eagle Bend, Minn. John F. Palm.

VIEWING *the* BOOKS

"RELIGIOUS LIBERTY IN LATIN AMERICA" *by George P. Howard. The Westminster Press, Philadelphia, 1944. 170 pp. $2.00.*

Protestant missionary work in Latin America has been grossly maligned as being subversive of the "Good Neighbor" policy. Insidious movements under Roman Catholic instigation and direction have worked mightily in North America to inculcate the public mind with this false opinion. Likewise our own State Department has been effectively influenced to give an undue Roman Catholic color to official negotiations with our neighbors to the south. Ambassadors and consular agents to these countries are found in increasing numbers to be members of the Church of Rome or at least under its sphere of influence and policy.

Alarmed by this situation, the author made a tour of investigation to determine the actual Latin American attitude toward Protestant missionary work. This volume is the result of his findings. It is but a partial reproduction of many interviews with South Americans, many of whom were Catholic, all of whom were in a position to reflect the true mind of the people. Any charges of bigotry and prejudice against the author must be toned down when one observes how carefully he has quoted actual statements and how specifically he has referred to names and official positions. The contents of this book make for revealing and fascinating reading.

One concludes from this book that Latin America needs the fresh breezes of the Reformation. But more, one is impressed by the revelation that the voice of that continent, when separated from the influence of Roman clericalism, is articulate in saying that it wants Protestant missions.

Having already taken their first steps in answer to this call, Lutherans will do well to ponder the deep implications of Dr. Howard's findings, and then to increase our action in behalf of South America.—P.M.L.

THE CRISIS OF FAITH *by Stanley Romaine Hopper. Abingdon-Cokesbury, 1944, 328 pp., $2.75.*

Here is a penetrating analysis of the mood of our times by a new author in the religious and philosophical field. Written for an age that is agonizing after truth, it ventures boldly and with evident insight to examine the present crisis of civilization from the standpoint of Christian faith. The world is in the midnight hour in which all men must unmask, an hour of impotence, solitariness, confusion of spirit —crisis. Man has lost inner confidence. Failure in religion is at bottom a failure in man himself; in essence it is a crisis of faith. Dr. Hopper succeeds well as a critic of culture, who in his own words, "must specify the ambiguities, lay bare the impotence, and beat the bushes of uncertainty until the contradictions everywhere are fully flushed from hiding." The author's analysis of "Our Fatal Heritage" is alone worth the careful reading of the book.

In the heritage of Christian faith the bridge between eternity and time can be bridged not in abstractions but in a personal world view, in an event, the historical Incarnation of Jesus. It is a matter of faith and of decision which focus to clarity only at the point of the crossing of the arms upon the Cross. This faith is an act, an act of the whole person. It is a personal act, referred to by Kierkegaard and other dialectical thinkers as "a leap." And it is after the tradition of such thinkers that the author has arrived at what is called a new standpoint, in the "analogy of the Cross." In the Cross lies the mystery. Its horizontal arms reach out to encompass the whole earth; its vertical shaft from heaven intercepts our pain. It draws everything upon itself, and by it we are healed. The Cross is victory!

This book which combines scholarship with literary charm, depth of thought with simplicity of faith, time tested traditions with refreshing insights, makes one hope that the author's pen has not been stilled with the completion of his first book. P.M.L.

THE WAY OF WORSHIP *by Scott Francis Brenner. Macmillan, N.Y., 1944. 200 pp. Price, $2.00.*

The author of this volume, a member of the Liturgical Commission of the Evangelical and Reformed Church, has produced a work which may well have great influence in the shaping of coming events in the Church universal. Not only is it well worth reading on account of the light it sheds on the form of worship of the ancient Church, but on account of the possibility which the author reads into the significance of worship based on the ancient liturgy of the Church. He earnestly contends that if the visible Church is ever to be reunited it will be by the acceptance on the part of all of a common book of worship based on the ancient Christian worship with its exaltation of the Word and the Sacrament of the Altar. According to the author's description of what such a liturgy would be like it appears that the Common Service of the Lutheran Church in America would have to sustain almost no changes. The conceptions which this writer, a descendant of the Calvinistic tradition, sets forth in regard to the Word and the Sacraments can scarcely be conceived of as giving offense to a devout Lutheran.

John R. Mott, who has written an introduction for the book, says: "To my mind the author has treated his vital theme with such sympathy, discernment, candor and reverential regard for the past as to generate among his readers an atmosphere in which men will not only loathe to differ but, what is more important, will determine to understand and, therefore, to draw together in sharing vision, knowledge, experience and insight. Without doubt the result will be a decided acceleration of the ecumenical movement." I.O.N.

THE ARTS AND RELIGION; THE AYER LECTURES OF THE COLGATE-ROCHESTER DIVINITY SCHOOL, 19- *by Albert E. Bailey, K. J. Conant, Henry A. Smith, and Fred Eastman. Published by Macmillan, N.Y., 180 pp. with illustrations and three indexes. Price $2.50.*

The topics treated in these lectures are: 1. The expression of religion in painting and sculpture. 2. The expression of religion in architecture. 3. The expression of religion in music, and 4. The dramatist and the minister. Besides the lectures there is an introduction of about thirty pages by A. E. Bailey, entitled: The antiquity and universality of the arts.

There are numerous excellent illustrations, and the volume is attractively printed and bound. In the opinion of the reviewer, both the introduction and the first lecture are the weakest parts of the book. Too much ground has been covered in the space available, and the writer appears to have aimed at being entertaining rather than informative. Several misstatements of fact have unfortunately also been made, especially in the introduction.

The lecture on Religion in Architecture is solid and informative. The Expression of Religion in Music should prove of great service to pastors, music committees, choirs, organists and anyone interested in improving church music. The fourth and last lecture, on The Dramatist and the Minister, is also full of excellent suggestions for enhancing the worship services by profiting from what the dramatists have learned and are using in their art. I.O.N.

SURVEYING the CONFERENCE

...merican Lutheran

By Arthur P. Michelfelder

President's Council Meets

HE seventh annual meeting of the President's Council was held in the rd Room of the American Luther- church offices at Columbus on Mon- and Tuesday, February 5 and 6. roll call was answered by 28 peo- representing the official family, artment heads, district presidents, several invited visitors.

he purpose of the President's Coun- was re-emphasized in the report of Findings Committee "to study, dis- , and appraise the whole program he work in the American Lutheran rch, to advise the general presi- t and to assist him in formulating annual report on the State of the rch." Many reports heretofore giv- n the meeting of the Council will dispatched in advance for future tings to allow more ample discus- for the ultimate crystallizing of ght for a greater Church-wide pro- n.

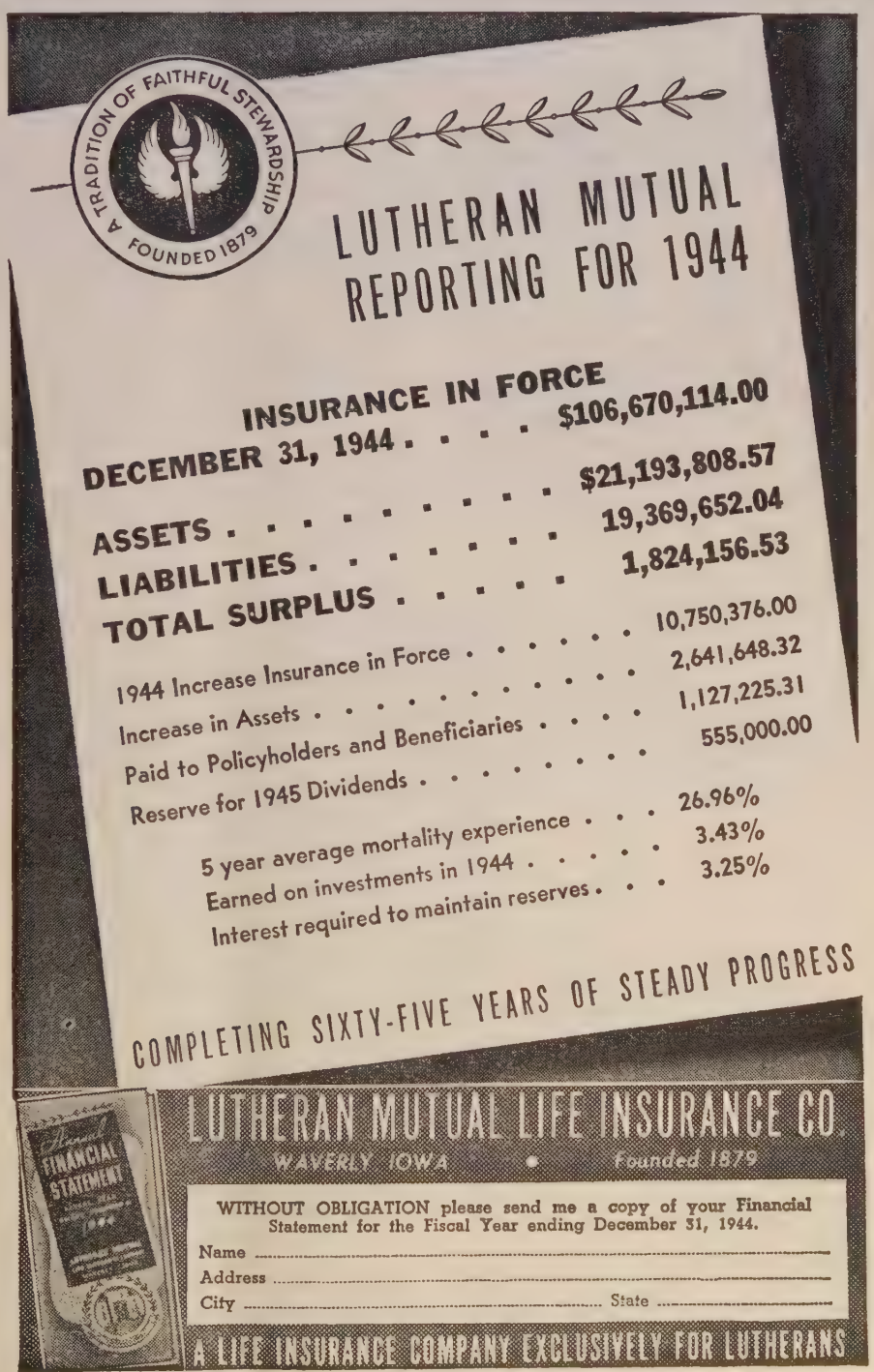
wo very timely papers were read invited speakers. Pastor Robert er presented to the group "The ons Learned in 1944 about Obli- ons and Opportunities of Our rch in Rural Areas." Reference made to the Town and Country rch Clinic sponsored by the A- ican Lutheran Church at Straw- y Point, Iowa, last year, which re- ed as never before the importance he rural church alongside the ur- church. A recommendation grow- out of the discussion of the paper impetus to an expansion of the n and Country Church Clinic pro- n.

he newly appointed professor of ology at Capital University, Dr. . Reuss, delivered a most excel- paper on "What Has Our Church o with Business and Labor?" In a ough discussion, the group recog- d the opportunities to make a def- contribution to the tremendous lems of business and labor through pastor's association with people in parish and community. It was felt the pastor, as key-man in every munity, should become informed he respective claims and arguments both labor and employer, always taining his objectivity and the istian's sense of balance. With the n mind of the pastor and the leav- ening power of the Christian layman, a better world will be forthcoming.

Even though all phases of the work of the Church were discussed and all department heads shared their experiences, the recognized need of the hour became evident in the united agreement that a more concentrated program of follow-up all through life is necessary to develop consecrated leaders for the various branches of the Church's work. By the grace of God, the Leadership Training courses of the Youth Department has just begun to create an invaluable reservoir of potential leadership, essential for the future progress of the Kingdom of Jesus Christ.

Toledo Launches Evangelism Program

With a mass meeting in historic Saint Paul's Lutheran Church, Court House Square, Toledo, Ohio, the program of evangelism was officially


A TRADITION OF FAITHFUL STEWARDSHIP
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INSURANCE IN FORCE DECEMBER 31, 1944 . . . . $106,670,114.00
ASSETS $21,193,808.57
LIABILITIES 19,369,652.04
TOTAL SURPLUS 1,824,156.53
1944 Increase Insurance in Force 10,750,376.00
Increase in Assets 2,641,648.32
Paid to Policyholders and Beneficiaries 1,127,225.31
Reserve for 1945 Dividends 555,000.00
5 year average mortality experience . . . 26.96%
Earned on investments in 1944 . . . . . 3.43%
Interest required to maintain reserves . . . 3.25%
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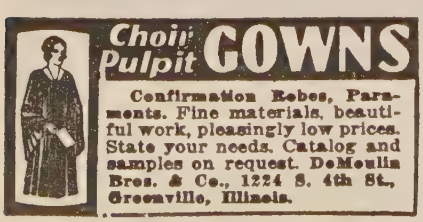
opened on Sunday afternoon, February 4, when 554 workers, representing all the Lutheran congregations of the United Lutheran Church and the American Lutheran Church in Toledo met for two hours of inspiration and detailed instruction on how to make visits and carry on the work of evangelism in their congregations.

Dr. Oscar W. Carlson, director of evangelism of the Board of Social Missions of the United Lutheran Church, was the director of the week's activities, and the Rev. R. D. Lechleitner of the American Lutheran Church assisted.

Grounds for the program were laid weeks in advance when church members received a card on which to list prospective members. This was augmented with a high school survey of 14,000 students. The entire city was divided into four districts, with headquarters at Saint Paul's, Saint Mark's, Saint Petri, and Redeemer respectively. Beginning on Sunday evening, the workers alternated, calling one evening and coming to their headquarters the next evening to hear either Dr. Carlson or Pastor Lechleitner. At these meetings in each district discussions were held as the results of the previous night's calling. Questions were answered, problems that arose were handled, and renewed enthusiasm together with additional instruction was imparted to the volunteer workers. This perhaps is the first joint effort of this nature by all congregations of the two church bodies, and thus it goes down as a pioneering enterprise which will set an example for parallel undertakings elsewhere. The workers were agreed that a similar course and program must follow next year.

A practical question can be answered at once as to the results when we note with great rejoicing that eight high school people of one Lutheran church called on eight high school people who were unchurched, with the results that on February 11, one week after the program of evangelism was started, an instruction class was begun for these eight high school prospects.

It was not a part of the initial program to do all the work during this concentrated effort of one short week, but merely to receive inspiration and create momentum to carry through the entire year, with an established program of evangelism for each congregation.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Norwegian Lutheran

By L. M. Stavig

Interned Missionaries

THE clanking United States Army tank which crashed through the gates of the Santa Tomas School in Manila opened the doors of freedom to the group of missionaries of our Church who had been interned since the occupation of Baguio by the Japs in December 1941. A great wave of thanksgiving and gratitude has swept over our people as the press and radio, day by day, announced the names of those released. Included in the group are the following: the Rev. and Mrs. Herman A. Larsen, the Rev. and Mrs. H. G. Loddigs, the Rev. and Mrs. C. L. Hinderlie and daughter, Mr. and Mrs. Irwin Lerberg and son, Sister Gladys Anderson, Miss Ruth Gilbertson, Miss Ruth Jothen, Miss Esther Olson, and Miss Judith Skogerboe.

This group of missionaries were en route for China to spend a year of study in language school preceding active missionary service, when the disruption of war necessitated the change in plans which sent them to Baguio in Northern Luzon for their year of study. Here they were taken captive just after Christmas 1941, and since that time have been held in internment camps in the vicinity of Baguio. It is assumed that the group was transferred to Manila in the fall of 1944.

Included among those released was the three-year-old daughter of Pastor and Mrs. Hinderlie born just three weeks before the internment. Her parents have experienced war on two continents. They were students at Oslo, Norway, when the Nazis invaded that country. Mrs. Hinderlie is the daughter of Dr. J. A. Aasgaard, president of the N.L.C.A.

1944 Church Income

Receipts for the 1944 benevolence program of the Church reached the gratifying figure of $1,258,576.05 or 125.23 per cent of the voted budget, according to figures recently released by Dr. J. A. Bergsaker, stewardship secretary of the N.L.C.A. All districts and all departments of the Church passed their goals. Among the districts, the Rocky Mountain people led with a percentage of 177.1. Total receipts this year showed an increase over 1943 of $138,413.40. These figures are noteworthy for the additional reason that for the first time in our history re ceipts to the work of the departmen of education passed the voted goal.

In addition to this total, our peopl have supported generously severa large appeals for funds by institution of the Church. Augustana College Pacific Lutheran College, Luther Col lege and Waldorf college, as well as the Wittenberg, Wis., Homes, have receiv ed gifts totaling several hundred thou sand dollars. Large sums have also bee paid on Centennial Fund pledges.

Receipts for the various department during 1944 are as follows:

	Amount raised	Amount above apportion
Education	$295,184.44	$17,420.0
Home Missions	303,806.52	76,545.3
Foreign Missions	352,026.05	84,362.7
Charities	179,251.85	27,744.3
Pensions	83,127.90	2,323.8
General Fund	45,179.29	45,179.2
Total	$1,258,576.05	$253,576.0

Seminary Graduates

All but two of the eighty-five me graduated from Luther Theologic Seminary this winter have accepte calls in various fields of the Churc An analysis of the plans of the gra uates indicates that all sections of t Church will receive the benefit of th large class.

Eleven members of the class rece

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ppointments to the Navy chaplain- nd will enroll shortly in the chap- s' school for training. Twelve states orth Dakota, South Dakota, Wis- in, Minnesota, Michigan, Washing- New York, Iowa, California, Idaho, tana and Texas—are included in list of calls. The largest number, teen, will locate in Minnesota. r men from the class will serve as ciate or assistant pastors and two go immediately into Christian ed- ion in colleges of the Church.

F. A. Schiotz

astor F. A. Schiotz has accepted a to serve as pastor of Trinity Lu- an Church, Brooklyn, New York. succeeds Dr. S. O. Sigmond, who ed as pastor and guiding spirit in congregation for more than a quar- of a century. Pastor Schiotz has just pleted six years of outstanding ser- as director of Student Service in American Lutheran Conference. re entering student work, Pastor otz served parishes at Moorhead Duluth, Minnesota. Pastor Schiotz give part time to student service l such time as the work is trans- ed to the jurisdiction of the Na- al Lutheran Council.

Here and There

rst Lutheran and Bethesda congre- ons of Duluth, Minnesota, served ectively by Pastors J. O. Paulsrud J. N. Quello, have agreed to merge have on hand assets aggregating 00 to be used for a new church ce. Trinity Church at Owatonna, nesota, has on hand a building fund ing $20,000. Mr. and Mrs. Olaf recently presented $16,000 to Our our's Church in Menononie, Wis- in, to be used toward a new par- house. The congregation plans to e an additional $32,000 to add to fine gift. The C. J. Hoigard Com- of Minneapolis recently celebrat- ts fiftieth anniversary in business naking a $5,000 gift to Zion Lu- an Church of Minneapolis.

Augustana Synod

By William E. Berg

Synod Leaders Abroad

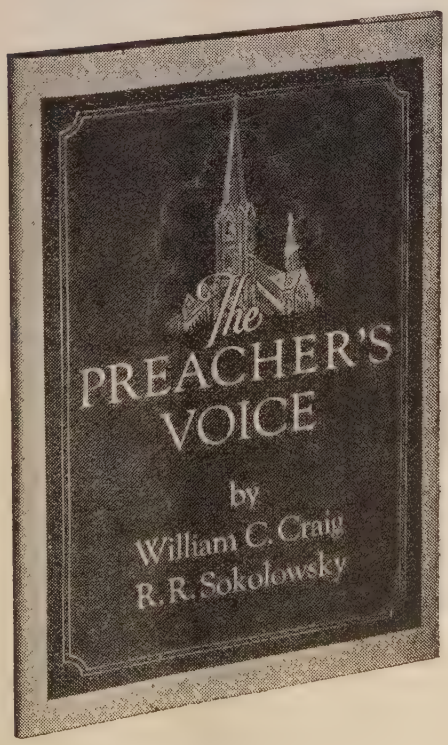
WO of our synodical leaders are abroad in the interest of a dynamic far-reaching post-war spiritual ram. Recently, Dr. P. O. Bersell, ident of the Synod and former ident of the National Lutheran ncil, left by Army transport plane London, Stockholm, and other s in Europe. Accompanying him Dr. Ralph Long, executive secre- tary of the National Lutheran Council, and Rev. Lorenz B. Meyer of the Missouri Synod. These leaders, representing the entire Lutheran Church of America, will deliberate with church leaders in Europe concerning the mission of the Lutheran Church in the post-war world. We believe they will return with a challenge that will mightily grip all true soldiers of the Cross and inspire them to glorious spiritual conquests.

Some time ago, we reported that Dr. S. Hjalmar Swanson, executive director of foreign missions, had left for Africa in company with Dr. George N. Anderson, newly-appointed director of the Augustana field in Africa. Word has been received directly from Dr. Swanson from Lisbon, Portugal. There they met nine Augustana missionaries waiting for transportation to Tanganyika. Word has now been received that these nine are on the field. We are persuaded that Dr. Swanson, after his tour of the field, will also return with a mighty challenge.

Five young men of this year's Seminary class have received calls from the Board of Foreign Missions to serve abroad. They are John Allen, Paul Laurell, Thor Matsen, Marvin Palm-

The Preacher's Voice

By W. C. Craig and R. R. Sokolowsky



A preacher should cultivate a good voice because he owes it

1) to his message,
2) to his congregation,
3) to himself.

If you have ever heard your voice like others hear it, you will agree with the authors of "The Preacher's Voice" that a person's voice usually sounds different to the hearer than to the speaker.

When you become "voice conscious," you hear more than words—you listen to pronunciation, diction, volume, breathing, enunciation.

"The Preacher's Voice" enables you to sit in just such judgment on your own voice.

If you have voice deficiencies, you will want to learn the source and the remedy.

If you have a good voice, you will be interested to read what makes a voice good.

Diagrams, photographs and drawings are used to supplement the text. The combination of good illustrations and readable text makes it easy to grasp the ideas and suggestions.

132 pages, 6 x 9 inches. $2.00.

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quist, and Reuben Swanson. Last year there were seven. Thank God for reinforcements!

For Heroic Norway

Recently, Dr. Bersell handed Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church of America, a check for $40,208.98. The check represented the collections received in churches of the Augustana Synod for aid to destitute Norwegians. A campaign is now under way to send clothing to our suffering brethren. They have taught us lessons in Christian courage and victorious faith that can never be paid.

Seminary Professor Called

The Rev. Paul M. Lindberg, pastor of the First Lutheran Church of St. Paul, Minnesota, has been called to be an instructor in the Augustana Seminary. If Pastor Lindberg accepts, he will fill the chair of Christian Education and Homiletics. Pastor Lindberg served as president of Luther College from 1934 to 1940, when he resigned to begin his work in St. Paul. Pastor Lindberg is eminently qualified for this position. His pastoral and educational experience will prove a great contribution to the Synod in its expanding program of Christian education.

With the recent acceptance of Pastor Everett Arden of Chicago to the chair of Church History, the Seminary faculty will number seven full-time professors if Pastor Lindberg accepts his call. The Board hopes to call an eighth professor in the near future, and thus make possible a regular schedule of sabbatical leaves.

Omaha Deaconess Institute

Another building has been added to the Synod's Colony of Mercy at the Immanuel Deaconess Institute at Omaha, Nebraska. A new nurses' home, consisting of two floors and basement, is now reaching completion and will soon be dedicated. A government grant of $40,800 was augmented by a magnificent gift of $20,000 from Mr. and Mrs. Carl A. Swanson of Omaha. Such gifts from those whom God has prospered in this world's goods are heart-warming. They constitute a challenge to others to invest wisely and well in the kingdom.

We are happy to hear that Bethphage Mission in Axtell, Nebraska, is ready to erect another building. Large and small gifts have made possible a fund of $100,000.

Momentous Conclave

Last month we referred to the meeting of the President's Council in Minneapolis, held January 15-16. Here, in summary, are some of the resolutions which represent the trend of thought and action in the Synod:

1. **Call to Prayer.** That we call upon our people to join in prayers of repentance and faith, asking the Lord of the Church to hear our cry, to bless His people, and to heal our land.

2. **Conscription.** Legislative action should be deferred until the war has ceased.

3. **Congregational Life and Growth Program.** A deepening of the spiritual life within the Church and extending the Kingdom without. Recruiting of 150 foreign missionaries by 1948.

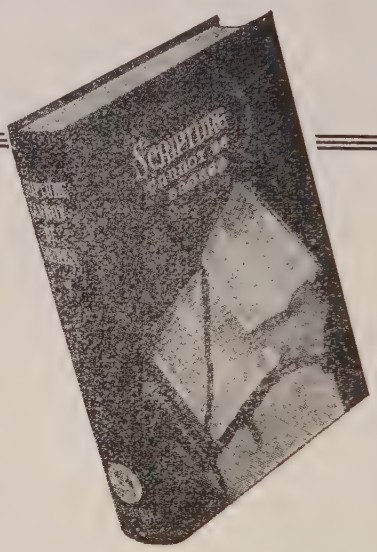
4. **Post-War Challenges.** A call for careful planning toward post-war reconstruction. World peace. The Church's ministry to returning servicemen.

5. **Lutheran World Action.** A priori in the Church's program.

We have a long, hard road to trav The shortest and surest route is t way of the throne of grace and t Cross of Jesus Christ!

Missionaries Safe

Word has been received that Dr. Li lian Olson and Miss Dorothy Ekstra Augustana missionaries who have be in the hands of the Japanese in t Philippine Islands for more than thr years, have been rescued by Americ forces. Word of Dr. Olson's deliver ance came just two weeks after h mother at Bertha, Minn., had pass away.



SCRIPTURE CANNOT BE BROKEN

By DR. TH. ENGELDER

Objections to Verbal Inspiration Examined in the Light of Scripture

Perhaps no doctrine has been more widely discussed among the Lutherans of America during recent months than the doctrine of verbal inspiration. This new volume is an important, enlightening, and timely contribution to this growing discussion.

In preparing the manuscript for this monumental work it was the author's intent to deal exhaustively with the Scriptural doctrine of inspiration and to expose the various attacks of modern theology on the plenary inspiration of the Bible.

No one who reads **Scripture Cannot Be Broken** will doubt that the author has brilliantly achieved his purpose. Here is a volume which will bring a wealth of helpful, up-to-the-minute material to the desk of the Lutheran pastor—logically marshaled, convincingly documented, and completely indexed. 498 pages.

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United Danish

By H. Skov Nielsen

Pastors' Sons Ordained

F the five seminary graduates re- cently ordained at Blair, Nebr., are sons of pastors still in the e ministry of our Church. They Ole Immanuel Larsen, son of the Knud Larsen of Cordova, Nebr., John Anker Schultz, son of the A. Th. Schultz of Tilley, Alberta, da. The parents of both were nt at the ordination, and Pastor ltz, Sr., addressed the class at nencement.

Convention Cancelled

the recent meeting of church rs held in connection with the ear graduation and ordination ities at Blair, it was decided, in ence to government request, to el this year's synodical convention iously scheduled to be held at Al- Lea, Minn., early in June. Offi- whose terms were to expire this will hold over until elections can eld.

Notes

iritual Emphasis Week was ob- d at Dana College, Blair, Nebr., year from March 4 to 8, with the M. G. Christensen of Racine, Wis., uest speaker.

new Old People's Home is being ed by the congregation at Hutch- , Minn. A large residence that accommodate about a dozen guests already been purchased, and the e is expected to open within a few s. At this time also a drive is r way to raise $80,000 for a fu- addition to the Salem Home at Horn, Iowa.

stor Emeritus C. C. Mengers and of Northfield, Minn., rounded out years of married life on March 1. occasion was marked by festivi- arranged in their honor by the regations at Luck, Wis. Present he occasion were both their chil- Mrs. L. C. Hansen of Dannebrog, ., and Pastor Ethan Mengers of hfield, Minn.

utheran Free Church

By H. C. Caspersen

Home Missions Gathering

HE institute on home missions at Augsburg College and Seminary, uary 7-8, came off in good order. Rev. Carl P. Rasmussen, formerly L.C.A. missionary to Madagascar, a home mission pastor in St. , and now a commissioner of the sion of American Missions, Na- al Lutheran Council, was the main lecturer. He cited many things from his rich experience and knowledge of men and situations, and set one thinking about the home missions problems in a way that was both stimulating and humiliating as well as challenging. It also left one with a fresher impression of the vastness and all-embracing importance of the venture we call home missions in America.

We were told that in twenty-one of the southern states Lutherans have only a little less than one per cent of all religious work in that vast area. Next to that our largest home mission field is in the West and on the Pacific Coast. But even in states like Minnesota and Wisconsin, about one-half of the population is still unchurched.

There were other speakers: Pastor F. Monseth, Zahl, N.D.; Pastor Chas. Crouch, Kirkland, Wash.; Pastor J. T. Quanbeck, treasurer of the Board of Home Missions. Others gave shorter talks. One hour each forenoon was set aside for questions and discussion. A fellowship luncheon was given by the Board of Home Missions at the Augsburg dining hall for the participants in the institute, and about sixty persons were present.

On February 6 a stewardship meeting was held at Augsburg, led by Dr. T. O. Burntvedt as director and attended by the stewardship secretaries of the whole church body. During the week of the institute the evenings were devoted to a series of meetings led by the Rev. E. J. Conrad of the Augustana Synod, Minneapolis.

The home mission work of our Church has been able to make some forward strides in recent years, although it took some time before we got over the effects of the long depression. The stewardship arrangement for ingathering of funds has proved to be a good help. A growing church extension fund is another. We owe a debt of gratitude to the Women's Missionary Federation for its efforts in behalf of this fund. The recent Centennial ingathering also was a signal aid.

Other Gatherings

The Pacific District of the Lutheran Free Church, during the latter part of February, held its annual meeting in Portland, Oregon, as guests of the Bethel Congregation, Pastor E. Raaum. The general theme for the devotional part was the epistle to the Philippians. Dr. Burntvedt was present and preached the Sunday morning sermon. Pastor H. O. Lee of Poulsbo, Wash., conducted the communion service. Other participants were Pastors F. Monson, Everett, Wash.; L. Gudmestad, Bellingham, Wash.; L. Warren Hansen, Tacoma, Wash.; L. Strommen, Ellensburg, Wash.; Chaplain Chester Blake, Bremerton, Wash., and others.

The Pacific District of our Church consists of eighteen parishes and two new mission stations, with about twenty-five congregations.

Local Notes

The congregation in South Tacoma, Wash., Pastor L. Warren Hansen, has recently installed a new pipe organ.

The Enumclaw, Wash., congregation, Pastor G. Rundstrom, is planning for a new church building in the center of the city.

Two new areas are being developed near Seattle, Kirkland, and Lake Ridge, Wash., with Pastors Chas. Crouch and Orville Kleppe, respectively.

Bethany Church, Seattle, Pastor E. L. Tungseth, on Sunday, February 19, was the center of a gathering from churches in Seattle and nearby parishes to celebrate the 75th anniversary of Augsburg College and Seminary. Dr. Bernhard Christensen, president of Augsburg, spoke on Sunday morning, and the Rev. Johan Mattson, a former president of the Lutheran Free Church, now residing in Seattle, spoke in the afternoon. The church was filled to capacity to hear the festive program.

Dr. O. H. Sletten, who has served the St. Olaf Lutheran church, North Minneapolis, Minn., the last thirty-five years, during which time it has grown to be the largest church in that part of the city and also the largest in the Lutheran Free Church, has found it necessary on account of failing health to submit his resignation. The congregation reluctantly accepted the resignation and voted to make Dr. Sletten pastor emeritus of St. Olaf Church.

Trinity Lutheran Church of Minneapolis, South, is at the point of changing pastors. Pastor Melvin J. Olson, who has served the church for fourteen years, is leaving in May to take over the Lamberton, Minn., parish, and Pastor Martin J. Olson, Blanchardville, Wis., will succeed him.

Seventh Day Adventists
Health Evangelism

Special courses in "health evangelism" for Adventist ministers are being planned at the Seventh Day Adventist Theological Seminary in Washington, D.C.

The training is designed especially to equip clergymen to organize classes in Adventist communities in home nursing, cooking, dietetics, and other phases of health betterment, in cooperation with local physicians and nurses. Stress will be laid on aid to war-wounded and to homes disrupted by the war.

The seminary courses will be conducted by H. W. Vollmer, M.D., of Glendale, Calif., and C. S. Small, M.D., of the College of Medical Evangelists at Loma Linda, Calif.

ON THE RELIGIOUS HORIZON

Urge Cooperation In Social Work

Head of Wisconsin Lutheran Welfare Society Pleads for United Action by Church

THERE IS a crying need for Christian social statesmanship." This was the keynote of the address given by the Rev. Henry J. Whiting, executive secretary of the Lutheran Welfare Society of Wisconsin, given February 13 at the fortieth anniversary banquet of the Lutheran Welfare Society of Minnesota in Bethlehem Church, St. Paul, Minn. "To carry out this task," he said, "we need more administrators of demonstrated capacity and more personally qualified and trained social workers. We need more initiative. Our forefathers built for their own groups, homes for the aged and children's homes and hospitals. We need today to forget self and our own groups and serve those who most need to be served. We must eliminate overlapping competition and resulting waste of time, effort and money."

Wisconsin has taken steps, Pastor Whiting said, in the direction of coordinating all Lutheran Welfare agencies and integrating the Lutheran program with the total welfare picture of state, county, and private agencies. He looked forward to the time when among Wisconsin Lutherans the three children's homes, the five old folks' homes, the two hospitals, and the Lutheran Welfare Society would develop a coordinated program. This is the goal of Lutheran Charities of Wisconsin, a cooperative planning group representing eight Lutheran synodical bodies.

The trend toward coordination of health and welfare service on the state level is developing throughout the country. The problem of relating such an intersynodical program of health and welfare agencies to the various organized synodical church bodies that make up the Lutheran constituency,—that is the prime problem we must solve, he concluded.

New Attitude Needed

"A new attitude is also needed," Pastor Whiting said. "The time is soon here when the person who comes to our welfare agencies for help will be clothed with the dignity that is his essential right as a child of God.

"We will not consider the unmarried mother 'a fallen woman', but a fellow creature who needs help. We will not talk of 'poor orphans', but about children that are hurt and bruised."

He told of the case of an unmarried mother who was brought to the Lutheran Welfare Society of Wisconsin. The father of her child was a married man whose wife had heard a sermon on Lutheran Welfare in her church. "Whenever we publicize social work, a potential client may well be listening."

At the annual business meeting the following officers for the Board of Directors were elected: Mrs. E. H. Blessin (ALC), president; the Rev. Rolf A Syrdal (NLCA), first vice president; the Rev. Lyle C. Burns (ULC), second vice president; the Rev. Paul Norer (Aug), secretary; A. M. Urnes (NLCA), member at large; Victor L. Ericksos (AUG), treasurer.

The following were elected as new members of the Board of Directors o the Lutheran Welfare Society: Carl I Lundin (AUG), Mrs. Peder Mickelsen (U Dan), G. J. Patsey (AUG), and th Rev. E. H. Schalkhauser (ALC).

THE MEANING OF BAPTISM FOR A LUTHERAN

BY A. D. MATTSON

What is the meaning of baptism? How did Luther interpret this sacrament? How is it related to Christian life and experience? These are some of the questions clearly answered in this book.

Mistaken ideas as to the meaning of baptism are found even among those who were once taught its true significance. The author considers the more common misconceptions, correcting them, and setting forth the plain teaching of the Bible in each instance.

The title is worded as it is with good reason. There *is* a Lutheran interpretation of baptism and Lutherans believe it is scriptural. Part Four of Luther's Small Catechism remains the classic statement of that view. Rightly therefore, Dr. Mattson, in elaborating on that statement, quotes largely from other writings of Luther in which the sacrament is explained in fuller detail and its implications for Christian life are outlined.

This discussion of baptism will contribute much to a vital and comforting understanding of the sacrament.

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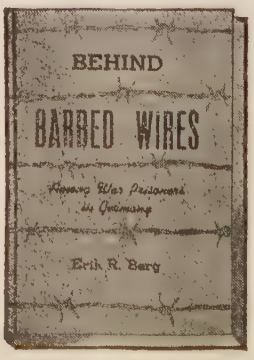
BEHIND BARBED WIRES

A Stirring Account of Everyday Life Among War Prisoners in Germany

By ERIK R. BERG

English translation by O. N. Olson. Foreword to the American Edition by P. O. Bersell, president, National Lutheran Council.



Free from sensationalism, yet profoundly stirring, is this account of the strange life "behind barbed wires." An experienced worker among war prisoners gives us glimpses from an uninterrupted ministry of three years in war prisoners' camps in Germany. There are illuminating intimate sketches of individual prisoners and the descriptions of their longings and their reaction to material and spiritual ministrations have a warm touch.

These snapshots of life among war prisoners reveal the blessed work being done under the auspices of the Y. M. C. A.

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hurch in Politics Opposed by Oxnam

uld Study Concrete Proposals and Not Form Pressure Groups, He Says

ISHOP G. Bromley Oxnam of the New York Area of the Methodist rch, and president of the Federal ncil of Churches, is opposed to nization of political pressure ps by religious bodies.

plying to a question raised at a ic forum at Des Moines, Iowa, at h he was the principal speaker, op Oxnam based his objection on grounds that the Churches "must ys watch the means which they to obtain their ends."

Without crossing the line that prop- separates church and state," he "the Church must become influ- l at the place the decision is e, before it is made. This means its members must study and sup- concrete proposals."

Against Representation at Peace Table

answer to another question, Bis- Oxnam said the Churches should be represented at the peace table use making the peace is the busi- of national leaders, and it would be possible to select a churchman would represent all religious ps.

ked if "we can trust the Russian le," he countered with another y, "Can the Russian people trust

hey are not sure now," he said, ether we will join an international e organization, and they are sim- neously pursuing two alternate ses which will protect them what- happens."

shop Oxnam said the Churches do expect Roosevelt, Churchill, and n to agree upon the "style of itecture" for a "new house for anity," or world organization, but do insist that it possess moral dations.

he Churches are ready to support sures designed to establish law order, which represent the largest of agreement now possible, even gh the measures fall short of the stian ideal," he declared.

added, however, that it must be arly understood the measures are pted provisionally as first steps, are not considered as proposals Churches are pledged to perpet- "

Church Education Groups Ask Peacetime Draft Delay

Congress was asked to postpone any legislation on compulsory peacetime military training until after the war in resolutions adopted by the Council of Church Boards of Education and the National Commission on Christian Higher Education of the Association of American Colleges during their annual meetings in Atlantic City, N. J., in January.

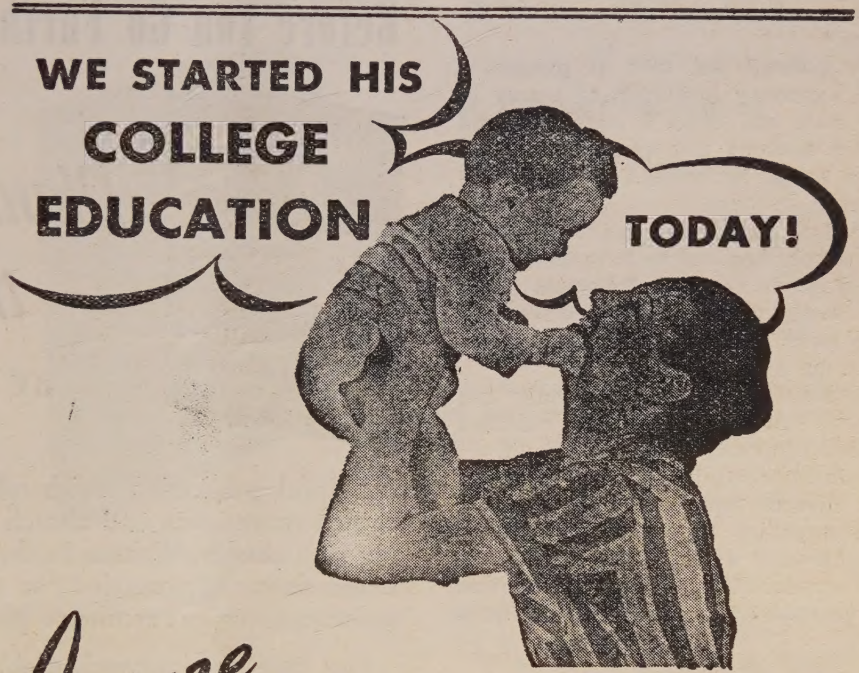
Th National Commission on Christian Higher Education asked Congress to create a commission representing education, religion, industry, the Army, and the Navy to study "the best ways in which national security can be obtained without injury to democratic ideals and report back to Congress."

Resolutions requesting that action on peacetime compulsory military training be delayed until after the war were also adopted by both the Associations of Baptist Schools and Colleges and the Association of Schools and Colleges of the Methodist Church.

Roger Babson Predicts More Religious Interest

Roger Babson, economist and statistician, believes that 1945 will see more religious interest, including more church going, than did 1944.

"People generally are realizing that without a spiritual awakening no peace or other plans will be much good," he said, in his annual forecast. "Nations cannot be depended upon to cooperate and stick to their agreements unless they recognize God as their real Ruler and Guide."



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Marriage-Divorce Uniform Law Urged

Bill Seeking Change in Federal Constitution Introduced by Congressman

A JOINT resolution, proposing an amendment to the Constitution relating to the establishment of uniform laws on marriage and divorce, has been introduced in Congress by Representative Homer Ramey of Ohio, who declared he wanted to "drive a wedge into the practice of making marriage and divorce a joke."

"The present set-up is ridiculous", Rep. Ramey declared, "and amendment to the Constitution is the opening salvo in the fight against those states which make a racket of divorce."

He pointed out that at present a man expressly forbidden to marry in one state can cross a state line and marry without any trouble, and the same thing, he added, applies to divorce.

"A man who gets tired of his wife can simply hop out to Nevada and get rid of her in six weeks" he said. "This is brutally unfair in cases where the wife lacks money to go to Nevada to fight the action."

He stressed that state marriage and divorce laws would not be nullified by his proposal. Congress would set certain basic requirements for marriage and divorce, and states could enact supplementary legislation as long as it conformed with the federal law.

The resolution H. J. 102, was referred to the Committee on the Judiciary.

Catholic Priest Scores Religious Chain Letters

Religious chain letters, promising special favors to those who maintain their continuity, has drawn sharp criticism from the Rev. John G. Tracey, director of the Bureau of Information of the Roman Catholic Diocese of Albany, N. Y.

Father Tracey labelled such letters "pernicious" and "superstitious" and stressed that they were not sanctioned by the Catholic Church.

A letter for peace, he said, is the latest being circulated in this area, and throughout the country, the prayer allegedly approved by an order of sisters.

Will Need Permanent Church Buildings in Defense Areas

New church buildings will be needed in the postwar period in some civilian defense areas created by the war but remaining as permanent developments, and in new communities established by various large corporations moving their plants out of congested sections, the Home Missions Council of North America was told at its annual meeting at Atlantic City, N. J.

"Such situations," declared the Council's Church Building Committee, of which Dr. Ernest M. Halliday is chairman, "should be handled on a basis of interdenominational agreement so as to avoid overlapping and to provide the type of religious activity best adapted to each particular field."

Suitable houses of worship, the Committeee said, would also be needed in the case of certain government housing projects to which existing churches are not in a position to render effective service.

Episcopal Church Issues Lenten Transcriptions

The Protestant Episcopal Church h issued six electrical transcriptions, ea dramatizing a religious situation, for u during six weeks of Lent.

Sponsored by the Presiding Bisho Committee on Laymen's Work, a made under supervision of the Divisi of Christian Education, the series programs is entitled "The Living Pe ple," and features leading stage a radio actors.

Bishops of diocese all over the cou try are arranging for use of the pr grams by their local radio stations.

Before You Go Further With Your Church Plan

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BY MARTIN ANDERSON, D.D.
Chicago, Illinois

A helpful publication which offers guidance and suggestions to ministe church committees, and church members who look forward to the bui ing of a church. Written in the interest of better church architecture a sound financing; contains one section devoted entirely to photographs model edifices and architects' plans.

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ELBERT M. CONOVER, Director of Interdenominational Bureau Architecture, says: "It contains information and good counsel that shou enable pastors and church building committees to avoid the pitfalls so lik to be encountered in church building or improvement projects. The bo will help churches to make their building programs not only successful outcome, but an excellent means of religious advance."

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nvention Ruling Stands Unchanged

islative Meetings of Church Bodies May Be Held If Proved Essential

ONTRARY to press reports, there has been no change of policy on part of the War Committee on ventions relating to religious erings, summer camps, or church ings generally.

press spokesman for the Office Defense Transportation recently d at Washington, D. C. that re- us conventions of more than 50 ons must get permission from the Committee on Conventions through lar channels.

e spokesman said that each ap- tion will be considered "on its ts," which has been the case since formation of the War Committee onventions late in January.

e convention ban does not now never has applied to local church ings—those not involving inter- travel and housing accommoda- —or to any meetings to be at- ed by not more than 50 persons.

tually, a general policy of approv- meetings essential to church man- ent was adopted at the first meet- f the War Committee on Conven- , and it relates not only to church ps but to all types of groups—busi- professional, fraternal, and oth- If any type of meeting can be ed essential by the interested p, then it is generally approved.

Groups of Fifty May Meet

e task of reviewing applications h have been pouring into the of- f the War Committee on Conven- has become so burdensome that Committee has decided conven- , conferences and group meetings h have an out-of-town attendance) or less in addition to local at- nce will not require permits.

is emphasized by Col. J. Monroe son, chairman of the Committee, this action did not constitute ap- al of such meetings.

s a matter of fact, the committee strongly that every gathering h utilizes transportation of any hotel facilities, or which cuts in- e critically short supply of war rials and manpower should be elled or at least postponed until time as the situation becomes less al than it is now," Col. Johnson

it now stands, the official inter- tion of local meetings which do not require permits is: "Any meeting of a purely local nature, which is attended by not more than 50 persons who use transportation other than the regular facilities available within city or suburban area—or, in the case of a rural community, within the normal trading area—and for whom no hotel sleeping accommodations are required."

Methodist Board of Missions Adopts $7,910,510 Budget

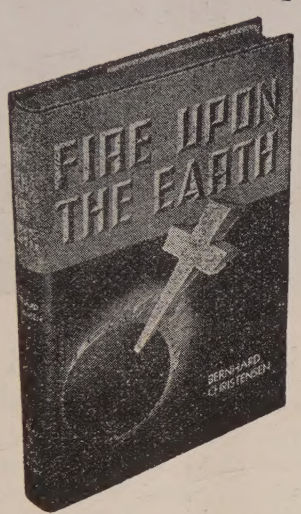
A budget of $7,910,510 was adopted by the Board of Missions and Church Extension of the Methodist Church at its annual meeting for the year beginning June 1, 1945. The total averages about one dollar per member of the Church for home and foreign missions and for social service in the U. S.

Of the total, $2,713,467 will be allocated to the Board's Division of Foreign Missions; $1,705,280 to the Division of Home Missions and Church extension; and $3,491,763 for the home and foreign missionary work of the Woman's Division of Christian Service. From these three groups, $369,487 will be allocated to the Joint Division of Education and Cultivation.

Fire Upon the Earth

by

Dr. Bernhard Christensen



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The Lutheran Messenger: "The lines throb and glow with the ardor of a great concern for our spiritual welfare as individuals and as a Church and for "the things that belong to our peace.' "—C. J. Sodergren.

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"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

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Free Missionaries From Jap Prison

More Than One Hundred Released When American Forces Seize Internment Camps

LIBERATION of 134 Protestant missionaries and members of their families from Japanese internment camps in the Philippines has been reported in New York by seven denominational foreign mission boards.

The Protestant Episcopal Church has learned of the safety of 39 persons, including the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Phillippines, and Mrs. Binsted. Four Episcopal sisters of St. Anne and two members of the sisterhood of St. Mary are reported safe. Mrs. A. A. Stark Wilner, wife of the Rt. Rev. Robert Franklin Wilner, suffragen bishop of the Philippines is also believed to be among the liberated. There has been no word, however, regarding the whereabouts of Bishop Wilner.

The Presbyterian Church in the U. S. A. reports the safety of 30 of its staff, among whom are eight children who shared imprisonment with their parents.

The Northern Baptist Convention lists 19 missionaries and members of their families safe and 11 still unaccounted for.

From the Christian and Missionary Alliance comes word that all missionaries reported imprisoned at Santo Tomas Prison and Los Banos have been freed. There is no information regarding several believed interned at Bilibid.

The Presbyterian Church, U. S. announces the safety of six missionaries.

At least 18 Methodist Church missionaries are among those freed. However, Rev. Walter B. Foley of Oyster Bay, L. I. was reported killed and Mrs. Foley seriously injured when a shell struck a section of Santo Tomas prison.

Fifteen missionaries of the Norwegian Lutheran Church, including two children, have been reported safe, and two missionaries of the Augustana Synod. All of these had been in the hands of the Japanese since Pearl Harbor.

Southern Baptists Oppose Peacetime Conscription

Peacetime military conscription is opposed by the Southern Baptist Convention's Committee on World Peace on the grounds that it "would be highly prejudicial to faith in any future internationally policed organization against aggression."

The Committee asserted that conscription "might tend inevitably to regiment the next generation toward our military domination of other peoples."

"We do not believe it makes for the weal of the world now to assume that a reasonably stable international peace settlement is actually impossible," the group said. "On the contrary, we believe we should justify our faith by our works and bend every energy in behalf of a cooperative peace."

The committee expressed the hope that the United States would take the lead, with other peace-loving nations in carrying forward an international organization, "begun promisingly at Dumbarton Oaks."

By the Rivers Of Babylon

Translated by John M. Jensen

These sermons are selected out of a collection of twenty-six originally printed in the Danish language in Argentina. They were delivered in the spring and summer of 1941, when Denmark had been one year under German occupation. In their striking and provocative form, as well as in the incisiveness of their message, these sermons resemble the four which were so favorably received here last year. Just off the press. Approximately 120 pp., cloth bound. Price, $1.00.

Med Ordets Sværd

Twenty-eight Sermons By Kaj Munk

This new book of **Danish** sermons "Med Ordets Sværd' or "With the Sword of the Word" has just arrived from Argentina where it was recently published. This second group of sermons preached by Kaj Munk during the years 1941 and 1942 are typical of his work while he was pastor of Vedersø Church, the only church he served during his 20 years as pastor. The first group entitled, "Ved Babylons Floder" or "By the Rivers of Babylon" was previously published and is the original of the new translation described above. 190 pages, paper bound. Price, 60¢.

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This book contains the play "He Sits at the Melting-Pot", part of another play, poems, a wartime sermon, "The Cost of Truth,' and a book review by this great playwright, priest, and patriot. Sale of this book is strictly on a non-profit basis; proceeds over and above cost will go to a Kaj Munk Memorial Fund. Price, $5.50.

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